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THE NATURE AND IMPORTANCE OF *ABIDING IN CHRIST.*

When the object proposed is good, a continuance in a course of right and vigorous exertion until it be attained, is so laudable, that we may be sorry it is not more frequently practised.

There are, however, many examples of such perseverance, even when the individual was powerfully tempted to desist, to be found in all ages, and among every people.

Pericles may be recollected as one instance of this, even when he continued in public discharging his duties to his country through only a single day, because he was loaded with reproaches during the whole time, by an unworthy man. And when this great statesman had concluded his duties, and was deliberately walking to his house, the reviler followed him to his door, continuing his aspersions, when, as the night was dark, Pericles ordered one of his servants to take a torch and light him home. This was true greatness of soul, and it distinguished the illustrious Athenian through his whole life. It was perseverance in circumstances greatly adapted to prevent its exercise.

But there are no examples of vigorous and well-sustained efforts in a good cause to be found in any correct record of human actions, that surpass, if there be any that equal, those which we find in the scriptures, in the conduct of holy men. The life of Paul will give a sublime illustration of the verity of our assertion. We have an account of what he had to endure in the cause of God, in the eleventh chapter of the second Epistle to the Corinthians, "Of the Jews," says this holy and intrepid man, "five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

It was his attachment to the

Redeemer, and his desire to promote the glory of God in the salvation of the souls of men, which moved him to make these noble efforts, and to sustain such oppressive tribulations. In all this he acted voluntarily, since, if he had been so disposed, he could at any time have relieved himself from his trials, and even gained renown, by deserting the generally detested cause of God, and returning to his former zeal for the Jewish religion. But he continued unto death, and with invincible resolution and holy joy, became the victim of impious rage, and imperial tyranny. Nothing ever surpassed in moral grandeur the sentiments of this great man. In the twentieth chapter of the Acts, he says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

We are not without persons, in our own times, who possess a similar spirit; and we have, alas, too many who leave off to do good. Like Paul, we have some who continue until death, resisting temptation, on all occasions uttering and maintaining truth, practising righteousness, engaging in works of benevolence, attending to the worship of God, and depending for salvation on the work of Jesus.

Others there certainly are, and we record it with painful emotions, who, like the deceitful hearers of Christ in former days, persevere but for a time. They hear the truth with apparent seriousness and faith, profess religion, separate from the world, and then begin to dislike christian doctrines, to detest divine law, to be weary of self-denial, and entirely to discontinue even the semblance of zealous regard to the cause of God. The morning of their profession was bright, but the day is deformed with clouds, and we are obliged to fear that a dark and eternal night will succeed. How needful it is for us all to remember the words of the apostle! "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

What is the ultimate object we propose in relation to ourselves, when we begin to read and study the sacred oracles, to visit the throne of mercy, to attend the faithful ministry of the gospel, and to "abstain from fleshly lusts, which war against the soul?" Surely it is the attainment of a place in heaven, that we may be for ever happy, in the presence and the service of God.

Alas, how many who once intended this are now in hell!!—Millions are, no doubt, in heaven, who aimed at so glorious a mark; for they did not only begin, but they continued unto the end of life, and, expiring in the profession of holy faith in God, and in the field of war against sin, are gone to the glorious possessions of paradise, and the undisturbed peace of eternity.

Reflect, O reflect, on the misery of an apostate in the regions of interminable sorrow, meditating, without a ray of hope, on his former profession and infidelity. And then think on the faithful before the throne of God, holy,

serene, perfect in purity, and sublimely, and for ever happy, and say, if it should not be your unceasing prayer that you may abide in Christ.

He abides in Christ Jesus, who perseveres in the holy belief of his doctrines. The apostle, whose words we have alluded to, uses the phrase in this sense; and it is plain, that in interpreting the words of any author, we should rather inquire how he has used them generally in his works, than determine their meaning according to our fancy, our desires, or even the usage of other writers. In the first epistle general of John, in the second chapter, and in the twenty-fourth verse, we have the following words: "Let that, therefore, abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." The connexion shows that the apostle here alludes to the doctrine that Jesus is the Christ, which, if believed, insures the reception of the general instructions of the Saviour. And, indeed, the divine word, in more than one place, requires us to believe the Christian doctrines, in order to salvation. The words we are directed to use, when we administer Christian baptism, since they are to be employed when a believer publicly professes his attachment to Jesus, are evidence of this. We find them in Matthew, the eighteenth chapter, and the nineteenth verse: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To say the least, this requires us to believe the deity of each, if of any one, of these Persons, as they are all on an equality in the text. And, since there can be no doubt respecting the deity of the Father, we should also believe that the Son and the Spirit possess a divine nature. This passage evidently requires us further to believe, that these divine Persons are unitedly engaged in the glorious work of human salvation;—that the Father graciously sent his Son to live in holy obedience in our nature on earth, to die in dreadful agonies on the cross, and to rise again to reign as the mediatorial Monarch of the whole Christian church, in order that the chosen people of God might be saved;—that the Son voluntarily consented to assume human nature, and to live, and die, and reign, in order that the happiness of the whole church might be consummated in heaven;—and that the Spirit engaged to give to those whom Jesus redeemed, a principle of holy life, and to maintain it for ever in their hearts, in order that they might believe in Jesus, obey the divine laws, and possess a meetness for the holy services of the eternal temple. There is, too, a passage in the sixth chapter of John's gospel, and in the fifty-fourth and the following verse, which makes a practical belief of the doctrine of the atonement essential to salvation: "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life;"—meaning, that as it is necessary to use the aliments provided for the support of the body, if we would continue to live, so we must depend on the death of Jesus for our pardon, or eternal existence in heaven cannot be enjoyed;

which, indeed, is the uniform doctrine of the New Testament. In confirmation of which, the reader may, among other passages, refer to one recorded in the third chapter of the epistle to the Romans, and in the nineteenth, and the six following verses; and in the sixth chapter of the epistle to the Hebrews, and in the first and following verse, the doctrine of repentance, producing living obedience, the doctrine respecting faith in God's testimony, the doctrine of the resurrection, and of the final judgment of all mankind, are to be believed as first principles of Christianity. That is, as sentiments to be received by Christians at the very beginning of their profession, and without practically regarding which there cannot be christian action and happiness.

To abide in Christ is, therefore, steadily to recollect and believe, that the Father, the Son, and the Holy Spirit, are equally possessed of a divine nature, and are united in saving the chosen people of God, so as to depend on them for perfect deliverance from sin, and gratefully to esteem them for such glorious grace:—that the death of Jesus procured our life, so as to depend for pardon on his sacrifice:—that repentance for our sins, which causes us to leave the works of death, is essential to salvation, so as to pray for its existence and exercise:—that God will accomplish all his promises to those who believe in Jesus, so as to possess peace and joy:—and that we shall rise again at the last day, and all be judged according to our works, so as to strive that we may then be accepted of God. This cordial, practical, and continued believing of the christian doctrines, is abiding in Jesus Christ, and thus to abide in him is essential to the attainment of honour at the day of judgment, and a residence in the palace of God in eternity. Reader! if present peace; if serenity in expiring moments; if continued blessedness in the next world, be of real value, think on the things which have been mentioned, and determine, by the help of God, to attain them. God is able to give these thoughts and emotions to thy soul, and to continue them there: ask and receive, and, when thou failest on earth, thou wilt live eternally in heaven.

To abide in Jesus Christ further includes continuance in hearty and impartial obedience to his authority. No man can doubt this who reads the New Testament with attention, nor neglect it but at the peril of his soul. The apostle John, in the fifteenth chapter, and in the seventh and the three following verses of his gospel, thus writes: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." How manifest it is, from this passage, that, if we would continue in the love of our Redeemer, we must persevere in obedience to his authority! We must be stedfast in believing his words, in the exercise of prayer, and in holy submission to his laws. Without this, it is very possible to have all knowledge, and great confidence, but, it is

not possible to possess any religion. Reader! avoid those books, and those preachers, as thou wouldst avoid a pestilential air, that pretend to show the way to heaven, but neglect the earnest, frequent, and full inculcation of obedience to the laws of the heavenly kingdom. The love of God in eternity—the death of Christ in time—the residence of the Spirit in the human heart—the existence of the scriptures—and the ordinances of religion—are all intended to restore and to perpetuate the reign of God over apostate man. And that heaven, to which all these contribute to elevate believers, is the holy monarchy of God, in which his angelic and redeemed children serve him without ceasing, and for ever. Such is the doctrine of the scripture, and to be so employed is the desire of every holy heart.

To abide in Jesus Christ includes continuance in affectionate dependance on him for spiritual life and christian holiness. This we find in the gospel of John, to which allusion has been made above. In the fourth and the following verse he thus writes: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." This is a beautiful and instructive metaphor. The vine in this case was individual property, its possessor used means to secure fruitfulness, he valued it for its fertility, and only threatens to destroy it for barrenness. Behold here an image of the whole church of God. It is his possession; for his Son is its head, and his elect are its members; actually so when influenced by faith and love, unto obedience. The gracious Lord of the universe sent his Son, has appointed ordinances, given instructions, and communicated the Spirit, in order that believers might exist, and abound in holiness. The life and moral goodness of all believers depend on their connexion with Jesus, from whom they receive gracious influence, whom they love, and on whom they depend. Professors of religion, who are barren in relation to cordial obedience to the divine will, are disapproved, and eventually destroyed; while the obedient servants of God are esteemed, and continued in christian life and holiness for ever in heaven. The members of the real existing christian church are actually united to Jesus Christ by believing the testimony of God in the scriptures concerning him, which excites a sincere affection toward him, on account of his holy character and his gracious acts. Unceasingly pray for these graces and this union, because, without them you will perish. The most accurate and extensive knowledge, the longest standing in the church of God, the greatest firmness of character, will fail to insure your continuance unto the end. You must depend on Jesus, and pray unto him daily for life. Without such habits you are only professors, resembling a painted fire in a winter's day, without heat and usefulness. But, if you abide in Jesus, you will live unto God, and go on unto eternal glory. "I am, said Christ, the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

And, now, it may be well to recollect a few of those weighty considerations which, if they are regarded with serious concern, greatly enforce attention to this abiding in Jesus Christ. It is, for instance, intimated in scripture that those who do not so continue will be ashamed when the Judge of all is on his throne at the last day. The apostle, as has been already mentioned, enforces attention to abiding in Jesus by saying, that all who neglect it will "be ashamed before him at his coming." That is, the Saviour will then reject them, as not being christians indeed, and will class them with his enemies. It is well to begin to believe, and love, and obey; but, to continue until life is terminated is better: it is indeed essential to the enjoyment of a place in the eternal Eden, in which the trees of righteousness are to flourish for ever.

The dishonour that will be cast on the false professor at last, will be totally unlike that which he now casts on Jesus. It will be an equitable disgrace. The Judge will sit on a white throne, without a stain upon it; and the dishonour under which the unfaithful will sink will be merited by their sins, before it is inflicted on them. But did Christ merit their rejection of him? Judas, Demas, unfaithful professors of all ages! did Jesus ever deceive you? Is he not able to save those who confide in him, and to accomplish every hope which his promises have excited? Ah! you will be righteous, at length, and say to your companions, as the convinced malefactor did to his associate in dishonour, We suffer indeed justly, but the Redeemer has done nothing amiss.

The final disgrace of the apostate will be public. He dishonoured the Lord, in an open manner, in a village, or a town, or a county: all the inhabitants of the globe did not witness it—did not hear him say, by his conduct when he deserted the ways of God, Jesus merits not human regard, nor confidence. But the Judge will say, before every intelligent being in the universe, Traitor, depart from me into everlasting fire—I never approved of you—you never really esteemed me.

And this dishonour to be inflicted on those who abide not in Jesus Christ will be unmixed. The unfaithful can find those who will applaud their perfidy, and regard their new neglect of the gospel as a return to sanity and comfort. But then, the whole universe will refuse them the character of being wise. When the real disciples of Jesus are arrayed in glory and rise to heaven, there will not be an angel, upright or fallen, nor a human being, good or evil, who will not say, These apostates, who have lost so much glory, are disgraced by their sin and folly.

Nor should we, when desirous of feeling the importance of abiding in Christ, neglect to think on the confident expectation of eternal glory which the upright will possess, and have accomplished, when the Redeemer appears the second time. The apostle John, in his first epistle, in the second chapter, and in the twenty-eighth verse, exhorts christians to abide in Christ, that, when he shall appear, they may have confidence.

Indeed, at the present time, all believers of the gospel have a holy assurance that perfect happiness will be enjoyed by the faithful in heaven. They pray

for it with fervour, expect it with joy, and diligently advance toward its possession in obedience to the mandates of their Lord. And, when the Judge appears on his throne, and is about to condemn the ungodly host to the regions of ever enduring misery, while the impious and unfaithful tremble, those who have continued in Christ will be serene, being assured that now their complete salvation will be enjoyed. They know that it is promised to them by him who ever abideth faithful: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now the state of human hearts will be reversed. The confident apostate, who fancies there will be no hell, or hopes that a general mercy in God will save him, will be ashamed of his dreams, and affrighted at his doom. But the timid believer, who often feared he should never inherit eternal life, will now behold the gate open, and know that he is to enter in, and abide for ever in the possession of cloudless light, and in the enjoyment of perfect peace. Let us, therefore, all pray and labour that we "may abide in Jesus;" that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

London. T. G.

Sermon of Mr. Matthew Henry, ON THE DUTIES *of* MASTERS *to* SERVANTS.

To the Editor of the Baptist Magazine.

PRIOR to my leaving Shropshire, I was permitted to copy the following Sermon, said to be in the hand-writing of the truly excellent Matthew Henry; and as it appears likely to answer the great end of preaching—*usefulness*, I send it for insertion, if you think proper, in the Baptist Magazine. J. B.

Aug. 8, 1708.

COLOSSIANS IV. 1.

"Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

It seems, though they were generally *poor servants* that first embraced the gospel, yet there were some *rich masters* that gave up their names to Christ. God has his remnant among all orders and degrees of men. The apostle here teaches the latter their duty. There was an epistle which Paul wrote and sent with this to Colosse, which was written to a christian master, about his duty to a servant. It was addressed to Philemon, a minister of the church at Colosse. That epistle, which came by Onesimus, furnishes no reason why the apostle should not teach the duty of masters to their servants in this epistle.

There is no reason why this verse should begin a new chapter; yet we may observe from its connexion with verse 2. that masters do not give their servants that which is equal, if they do not continue in prayer for them; and that ministers must not only teach *servants* their duty, but

masters too, and be as free and faithful in admonishing and counselling the master as the servant.

Observe, I. What the command is which is given to masters. Let them not think it is only their servants that must be under command: duty is required from the masters too; duty to their servants.

II. What the consideration is with which the command is enforced;—"Knowing that ye also have a Master in heaven." So Eph. vi. 9, "forbearing threatening, knowing that your Master also is in heaven."

DOCTRINE—MASTERS MUST RENDER TO THEIR SERVANTS THAT WHICH IS JUST AND EQUAL, WITH AN EYE TO GOD, THEIR MASTER IN HEAVEN.

Let us show, FIRST, *what is the duty here required of masters.* I hope you are come hither, not only willing to be told your duty, but resolved to do it, remembering to whom you are accountable. We hear great complaints of bad servants, and great complaints of hard masters: let each make conscience of their duty, and then there will be no cause of complaint on either side, except of themselves.

Masters must give unto their servants

I. THAT WHICH IS JUST. This is the law we must be governed by in all relations, and in all our dealings; that which is altogether just; "render to all their due," Rom. xiii. 7, even to inferiors. As servants must be just to their masters, so must masters to their servants. See Exod. xxi. 1. "These are the judgments which thou shalt set before them." Then follows the law concerning servants, to be *just to them* from an honest principle. There are many laws of Moses against oppressing hired servants, or doing them wrong.

Masters must be just to their servants,

First, *In assigning them their work, and in their expectation of obedience and observance from them.*

1. Ye must never command them any thing that is sinful, and displeasing to God. Ye are unjust if you do this; for you put them in great danger of offending God, than which you cannot do them a greater wrong, as the king of Syria did in commanding Naaman to attend him to the house of Rimmon, 2 Kings v. 18. Absalom, in bidding his servants kill Amnon, 2 Sam. xiii. 28. and Saul, in commanding his footmen to kill the priests, 1 Sam. xxii. 17.

2. Ye must not exact from them more work than they are able for, and capable of; more than they have skill for, and strength for, and time for. Let us have no Egyptian task-masters among christians, that make the lives of their servants bitter with cruel bondage. Do not overtask them. God has not wearied us with his service. Isa. xliii. 23. "I have not wearied thee with incense." It is barbarous to expect impossibilities. God considers our frame, and we must consider those that are under us. Covetous masters make drudges of their servants, and enrich themselves with their blood and spirits.

3. Yet you must not suffer them to live in idleness. Let every servant have something found him to do, that he fall not into the temptations which attend idleness. This is especially required in case of apprentices, to find them employment of one kind or other. You have a trust

reposed in you to this end. I wish masters would contrive how to take their servants from the devil's work, and to the service of God, by setting them about what is good in their spare hours.

Secondly, *In instructing them, and fitting them for business.* Sometimes your servants are to be looked upon as your scholars, especially apprentices. It is your contract, that you will teach them your trade; and you must do it, else you are not just. Not only let them be with you to learn it if they can, but make conscience of teaching them.

1. If they be slow and dull, you must take the more pains with them. Suit your instructions to their capacity. If they do not take a thing presently, find some other way to make them understand it. Christ "has compassion on those that are ignorant and out of the way."

2. If they be quick and sharp, yet you may not hide any thing from them for fear of their being afterwards rivals with you. Do your duty, and leave the event with God. Why should they not live in their day, as well as you in yours?

Thirdly, *In maintaining them.* If they do your work, you are to give them their portion of meat, and to give it in due season, Luke xii. 42. It is a fault on one hand to bring up a servant delicately, Prov. xxix. 21. but a more common fault is, on the other hand, denying them what is fit for them.

1. Allow them needful rest every night, and on the sabbath-day. Deut. v. 14. "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

2. Allow them their necessary food, such as for quantity and quality is fit for them. Do not pinch your servants, nor give them either such food, or such lodging, as is unhealthful for them.

3. Take care of them when they are sick. Not as that Amalekite, of whom we read 1 Sam. xxx. 13. "I am of Egypt, servant to an Amalekite; and my master left me because three days agone I fell sick;"—but as the good centurion, Matt. viii. 5, 6. "And when Jesus was entered into Capernaum, there came unto him a certain centurion, beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, and grievously tormented." Do as you would be done by, or as you would have your children done by.

Fourthly, *In reproving and rebuking them.* Justice requires,

1. That you rebuke them for their faults, and do not suffer sin upon them. Do not allow them too great liberty, nor expose your authority to contempt. If they make themselves vile, and you restrain them not, you will be answerable for the consequences: especially restrain them on the Lord's-day, in honour to God.

2. Yet that you do it with mildness and gentleness. Let not the restraints be rigorous, nor the rebukes severe, nor always chide. God doth not always chide *us.* Moderate your threatenings. See Eph. vi. 9. Do not take all advantages against them, nor give them foul language, or cruel correction. It is a sordid thing to trample on a servant. Be not

like Nabal among his servants, who said of him, 1 Sam. xxv. 17, "He is such a son of Belial, that a man cannot speak to him."

Fifthly, *In paying them their wages, and giving them all fitting encouragement.*

1. Let workmen and day-labourers be duly paid. Let not the merchant keep the manufacturer too much under. They that work for their living, it is fit they should live by it, and maintain their families. Take not advantage of their necessity to beat them down in the price of their labour. Be not hard with them, nor slow in paying them. James v. 4. Lev. xiv. 13. Deut. xxiv. 15. Didst thou not agree for a penny? Let thine eye be good, and not evil, in the paying of it. Matt. xx. 11.

2. Do not wrong them. Do not trick servants in their wages. Seek not occasions to hold it back, or diminish it. They are as much entitled to it, as you are to their work. Be not as Laban towards Jacob.

Sixthly, *In giving them a good word, as far as they deserve it.* There is a justice owing to the good names, even of servants. They must live by their reputation. Let not their masters, therefore, injure them in it. Ye expect from God "*well done,*" notwithstanding your many weaknesses and infirmities; and why may not your servants expect it from you?

II. GIVE UNTO THEM THAT WHICH IS EQUAL. Not as if masters and servants were equal; but as they must be *just* to them, so they must be *kind* to them. *Do the same things to them,* Eph. vi. 9. That is, do your duty to your servants, as you would have them do theirs to you, with singleness, and cheerfulness of heart. *Give them what it is fit to give them.* Consider what they are, and then give them that which is equal.

First, *Look upon your servants as God's creatures.* They are more his, than yours; therefore they are to be managed according to his will. God the Creator made them. If they have not so good a capacity, they are as God made them. If ye are to be merciful to a beast, much more so to a man. Consider the work of God. Destroy not the work of God: abuse it not. God's providence made them servants, and put them into that relation, and at the same time might have made that your lot. Give them then what is fit to be given to creatures, that God takes such care of, as that in the year of release he appointed that the servant should not be sent empty away, Deut. xv. 13.

Secondly, *Look upon them as your fellow-creatures.* The difference between you and them is only made by providence. You and they are made of the same mould. This Job considered, and it made him very tender to his servants, Job xxxi. 15. Ye are formed out of the clay as well as they: therefore do not trample upon them, but be kind to them, Gen. xxix. 14, 15. You will be upon the same level in the grave, Job iii. 19, and providence may turn the tables in this world, as 1 Sam. ii. 5. and Psalm cxiii. 7.

Thirdly, *Look upon them as reasonable creatures, who understand as well as you,* Job xxxii. 8. They are not brutes; but, if providence had smiled upon them in the world, were as fit to be masters as you. They are rational creatures, and therefore,

1. You should speak reason to them; give them a reason for what you appoint them, show

them that it is for the best, and not delight always to insist upon your authority. The great God condescends to give us reasons for his laws; and shall we think much to give our servants a reason?

2. O be willing to hear reason from them, as Naaman from his servants for his own good, when they offered it with great modesty and humility, 2 Kings v. 13. Despise not their cause, Job xxxi. 13. God himself despiseth not any, Job xxx. 5. Let reason rule you, or you are unfit to rule.

Fourthly, *Look upon them as creatures made for another world, and then* "*give them that which is equal.*" They are of those for whom Christ died, Rom. xiv. 15. This is a reason why we should not be abusive to them. As it is a reason why servants should be the more respectful to their masters if they are believers, 1 Tim. vi. 1, 2. so religious masters should be the more tender of their servants. See Isa. xlix. 17. They are as welcome to Christ as you, Col. iii. 11. and to heaven. If they be christians, they will shortly have dominion, Psalm xc. 14. This is a reason why we should be careful to do all the good we can to their souls. Endeavour that your servants may be better to eternity for coming under your roof. The poorest servant has a precious soul. Much of their time and thoughts is spent about your work: O let not God's work be neglected; his work in them, or their work for him.

1. Teach them the good knowledge of God. If young, catechise them; if past that, read the scriptures and good books to them. Abraham had catechised servants, Gen. xiv. 14. xviii. 19. Your apprentices especially. The age of their apprenticeship is commonly the time of their getting knowledge. Teach them how to live for another world. Acquaint them with the best trade: in that they cannot take away customers from you. How comfortable will it be to you, should there be those in heaven blessing God for ever that they came into your families!

2. Deal with them about their souls. Use your interest in them for Christ. Put them in mind of the great work they have to do in this world—to make preparation for another. Some have much lamented it that care is not taken for the conversion of the negroes.

3. Pray with them, and for them; and put them upon praying for themselves, allowing them time to do it. Suffer them not to be absent from your family worship. Contrive your business, so as to have them with you. This puts honour upon a master, and keeps up his authority as much as any thing.

4. Restrain them from sin, and reprove them for it. Put always iniquity far from you, Job xxii. 23. See the plan of David's family discipline, Psalm ci. Check swearing, lying, and filthy conversation; and do all you can to keep them out of bad company.

5. Set them a good example. Be you serious and devout, just and charitable, and they will be likely to learn your good ways.

Let us show, SECONDLY, *the reason for the discharge of these duties;*—"Your Master is in heaven."

First, *You have a Master.* As you are above your servants, so and much more is God above you. See Eccles. v. 8. The great God, as he is King of kings, so he is Master of masters. As a Master, he has authority to com-

mand you, and to call you to account, and he will do it.

Secondly, *Your Master is in heaven.* A place of *prospect*, whence he observes us, Psalm xxxiii. 13, 14. and of *power*, where he overrules us. He dwelleth in the high and holy place. Therefore

1. Ye must obey your Master in heaven; must needs be subject to him. Ye expect service from your servants: doth not he expect it from you? particularly in this instance.

2. Ye must be like your Master in heaven. Be such masters to your servants as he is to you; just and faithful, kind and gentle, tender and affectionate. "Be ye followers of God, as dear children."

3. Ye must stand in awe of your Master in heaven. You would have your servants stand in awe of you. Think how you shall appear before the great Master, Job xxxi. 14. You must, as servants, give an account of your stewardship, and be reckoned with for your talents. You have opportunity of doing good to those under your charge: what good do you?

4. You must advance the interest of your Master in heaven. Your authority is a talent; a trust which you must account for. You serve your own interests by regarding those of your servants. Serve you Christ, as Abraham? The souls which he possessed, he gathered under the wings of the Divine Majesty. You are made keepers of the vineyards for Christ.

USES.

1. Let us all see how short we come of our duty in this, as in all other relations, and be humbled for it. This use we should make of the misbehaviour and miscarriages of servants, to repent of our defects in our duty, even when we have done all.

2. Let masters be careful what servants they take into their houses; take heed of entertaining those that are bad, lest they give ill examples to their children, but have those about them that are good, as David, Psalm ci. 6, 7. and Cornelius, Acts x. 7. that they may bring a blessing on your families, Gen. xxx. 27.

3. Let religion and righteousness rule in your hearts; godliness and honesty, devotion and equity. Would you bring your servants to the love of that which is good? See that you adorn the doctrine of Christ. Contradict not your prayers by your practice.

4. Keep your eye upon your Master in heaven. Set him always before you. Be diligent to approve yourselves to him. And considering that his eye is upon you and your quarrels, still your passions; do that which is honest and fair; and act to your servants as ye should do. Amen.

HINTS FOR A REVIVAL OF RELIGION.

BY THE REV. T. SCOTT.

(Continued from Page 338.)

III. The reasons of the want of ministerial success.

"What can be the reason of this? Is the Lord's arm shortened that it cannot save? Is the gospel another thing than it was once? Are we to say that we cannot work miracles? Miracles never converted men except as the grace of God wrought with them. There cannot be a greater mistake than to think that miracles can change the heart. It is the ordinary grace of the Holy

Spirit which produces that change. It was this that converted Saul into Paul.

"Are we to resolve it into God's sovereignty? He is a sovereign; but a holy, righteous, and just one; 'he delighteth in mercy,' and hath promised that 'his word shall not return unto him void, but shall prosper in the thing whereunto he sends it.' I do not say, however, that we are to resolve it all into human causes; God's purposes and sovereignty may well be most seriously considered; but then we must not cast the weight on that. Our duty, and not God's secret will, is our concern. Generally God works in proportion to the fitness of the instruments. If we quiet ourselves on the supposed ground of God's sovereignty, we tempt God, and shall assuredly not have the blessing. We may therefore properly inquire, if there are no reasons which may account for this want amongst us of the fulness of the blessing of the gospel of Christ?"

IV. The probable causes of the decline of religion, and the methods best calculated to revive it.

"We may inquire whether our modern preachers of the gospel do so prominently hold out the peculiarities of Christianity, as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the gospel of Christ as the ministration of life in the other; whether they warn sinners, like John the Baptist, not to trust in any outward forms, and then point out to them the Lamb of God; whether Christ crucified is the great subject of their instructions; whether they say with St. Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.' Many persons who are said to preach the gospel, may have exhibited Christ in the picture; but the question is, whether the Saviour has not been rather in the back-ground; whether they have not been ashamed of bringing him fully forward; whether they have not hidden and covered something of Christ and his cross.

"It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power in the work of conversion; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry? Matters are more promising in this respect now than they were twenty years back; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men; but when we have done all, it is the Spirit of God who alone can quicken the dead, and enlighten the blind; and if we depend not on him, we shall not, we cannot, succeed.

"Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, 'The blessing must come from God; I can do nothing of myself, and therefore I will do nothing at all.'

This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the Prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him? A great deal of gospel-truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

"We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness; we have no idea of it; it does not enter our minds. Can we wonder, then, that the Lord says to us, 'According to thy faith be it unto thee?' But the Apostles went forth, and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented, instead of examining their ministry and their whole conduct, and saying, 'Show me wherefore thou contendest with me.' If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

"Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the gospel of Christ.

"There is a want of that holy heavenly temper and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the gospel as it might be? Our example is not a scandal; but can we say with the Apostle, 'I have coveted no man's silver or gold or apparel?' Can we say, 'Ye know how holily and justly and unblameably we behaved ourselves among you that believe?' Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, 'All seek their own, none the things that are Jesus Christ's?' Are we not fishers of ease, fame, money; rather than fishers of men?"—

DUTCH BAPTISTS.

(From Mr. Ward's Farewell Letters.)

Continued from Page 344.

RELIGIOUS WORSHIP, &c. *

"DIVINE service among the Mennonites is conducted in the same manner as among the Reformed; viz. the service is opened by reading the scriptures; then singing; then a short prayer; singing again; a longer prayer; singing; then the sermon, in the midst of which the minister exhorts to charity, and a collection is made in two bags, carried from pew to pew by the deacons, for the expenses of public worship, as candles, &c. and for the poor; one bag for the poor, and the other for the expenses of worship; then the sermon is concluded; then prayer, and singing, and dismissal. The collections are made in some places at the door, at the close of worship. They have preaching only once on the sabbath; have no other meetings, except on the days the Lord's-supper is administered, when the minister preaches an evening lecture.

"Some of their ministers are educated at the Mennonite college at Amsterdam, at the head of which is the Rev. R. Koopmans. Others are unlettered, though sensible men. They are chosen in some places by the congregation, and in others by the elders and deacons.

"They wear the same costume as the ministers of the Reformed church, a band, and a slip of black satin hanging down the back, and extending from the collar to the bottom of the coat.

"They administer the Lord's-supper twice, thrice, or four times during the year. They reject infant baptism, *and refuse to commune at the Lord's table with those who administer the ordinance to children unless resprinkled.* They train up catechumens under their ministers, and, about the age of sixteen, baptize them, taking from the candidate, before the minister and elders, an account of his repentance and faith, and requiring also some short account from him before the congregation on the day of this baptism. They baptize by pouring or sprinkling, as Menno is also said to have done, once in the name of the Father, then in the name of the Son, and then (again applying the water) in the name of the Holy Spirit. They profess to require also a consistent conduct; but it appears that they have little discipline. Many strangers crowd to see the administration of the ordinance. It is said, that none amongst them live without baptism. In some parts of North Holland young people, both bride and bridegroom, are baptized on the day of their marriage.

"They use in their congregations a metrical translation of the psalms, and a volume of psalms and hymns of the sixteenth century, by Kainpheyzen. Another collection of hymns is used, compiled at the end of the last century and the beginning of this.

"The *peculiar* opinions which have prevailed among the Mennonites relate to oaths, to baptism, to resistance by force, and to the office of the magistrate. They judged that it was not proper for them to aspire to the magistracy, since the scriptures contained no rules for the conduct of magis-

* The particulars under this head were communicated to Mr. Ward in several conversations, by the Rev. N. Masschaert, of Rotterdam, a learned and very respectable Mennonite minister.

trates, and forbade christians to desire the chief seats. The two latter opinions are now generally exploded. Their affirmation is accepted instead of an oath.

"The whole body of Mennonites in Holland is supposed to amount to 30,000 persons, including children: the number of churches to 130.

"They have politely declined the salaries which the government of Holland offers to all denominations under its authority."

(To be continued.)

ANSWER TO QUERY.

IGNOTUS asks, page 62, "Is there any impropriety in administering the Lord's-supper privately to Christians in dying circumstances?" Should nothing better come to hand, the following remarks may possibly furnish a hint towards a reply.

Truth is generally found between extremes. The Established Church administers the ordinance to every dying person who professes repentance; while a second class, some of whom are to be found in our own denomination, consider it so strictly a church ordinance, as to think that its *leading design* is to show forth the unity of the church. The former of these persons would sanction the practice to which Ignotus alludes: the latter would utterly condemn it. The following appears to me a scriptural statement of the matter:

1. No person is warranted by scripture to receive the Lord's-supper, unless he belong to a Christian church. This needs but little proof; as it must be evident to every reader of the scriptures, that the Lord's-supper is a church ordinance. There is not an instance in the New Testament of an individual partaking of it, who had not first joined himself to the church of God. The Church of England itself assumes, that its recipients belong to her communion.

2. Members of churches may, when unable to *fill* up their places, receive the ordinance of the Lord's-supper in their own houses, as forming a part of the church prevented by Providence from joining in the public administration of the ordinance.

The whole church of Christ is his Body. Its various members are found scattered in different parts of the world. These assemble according to their convenience, to derive nourishment from the Head in his appointed ways; and if illness prevents some from being present, are they to go without so delightful an ordinance, when they can have it administered to them in the true apostolic way in their own houses?

Some of our pastors are in the habit of administering this ordinance occasionally to such of their members as reside in villages or towns at a distance; and may not the administration alluded to by Ignotus be justified on the same ground?

An esteemed friend of the writer, a few months ago, being requested by a female member of his church, who had long been confined to her room, to administer the supper to her, took with him the deacons of the church, and one or two of its members, and administered it "in an upper room." I confess I know no scripture that condemns his conduct.

J. B.

Obituary.

On Tuesday Night, August 7,
DIED
Her Majesty, Caroline, Queen of England,
CONSORT OF HIS MAJESTY
KING GEORGE THE FOURTH.

MR. JAMES JOPLING.

DIED, April 26, 1821, at Hamsterly, Durham, in his sixty-ninth year, Mr. James Jopling, who had been an honourable member of the church there more than forty-eight years, during thirty of which he had discharged, greatly to the satisfaction of the church, the office of deacon.

Much as this good man was opposed to eulogiums on the dead, it would yet be unjust to his memory to bury his name in silence.

In his youth he was distinguished for his application to business—his assiduity in acquiring learning—and his early piety.

As a man, he was universally esteemed for his integrity, his punctuality, and his benevolence.

As a Christian, he was possessed of an ardent love to the word of God. It was sweeter to him than his necessary food.—*He was a man of prayer.* He spent much time in private devotion. When a young man, he attempted to introduce family prayer into the different families where he lived; and now that he is gone, he is most of all missed "at the hour of family prayer." From the social prayer meetings of the church he was rarely absent: "and with what holy fervour of soul," says one of his brethren in office, "he addressed the divine throne, at seasons prior to the commemoration of the sacred supper, will not be forgotten by his brethren and sisters, while the powers of recollection remain."

Nor was he less eminent for *decision of character.* In every place, and in every company, he appeared in the character of a Christian. He was not ashamed to own the Saviour in the company of the scorner; nor backward to reprove the blasphemy of the infidel. More than once, by a suitable reproof, has he put the tongue of the wicked to silence.

In the church, he was distinguished for his clear views of divine truth. Equally far from Antinomian licentiousness, and from Pharisaic legality, he was anxious that the whole truth of the Bible should be preached. His conversation has been happily instrumental in bringing some ministers to address the invitations of the gospel to the unregenerate, who once imagined that it was not their duty in their sermons to address them, but to pity and to pray for them.

As his life was honourable and useful, so was his death happy. He was confined to his bed but a very few days, during which time he enjoyed a happy frame of mind. He appealed more than once to the great Searcher of hearts, in the language of Peter, "Lord, thou knowest all things; thou knowest that I love thee." To him death wore no terrors: not the shadow of a doubt distressed his soul. "I know," exclaimed he in the article of death, "that my Redeemer liveth."—"O death, where is thy sting? O grave, where is thy victory?"

On the morning of the day before

he died, he addressed his eight children in a solemn and affectionate manner, earnestly recommending to them that Saviour upon whom all his hope was fixed, and from whom all his enjoyments were derived.

His remains were carried to the Baptist Meeting-house on the Lord's-day afternoon following his decease, when an improvement of his death was attempted by Mr. Belcher, who was then supplying the church, to a crowded congregation, from Psalm xvii. 15; after which, in the presence of hundreds weeping around the tomb, his body was committed to the dust, "in sure and certain hope of the resurrection to eternal life."

This short account of an excellent man shall be closed with an extract of a letter from the Rev. R. Pengilly of Newcastle-upon-Tyne, to the writer of the present article.

"The death of my venerated friend, Mr. Jopling, has surprised, grieved, and delighted me. My surprise was occasioned by its suddenness; my grief, by the loss the Christian church has sustained; and my delight, by the firm faith and hope with which he met the last enemy. He was a man for whom, as you know, I had a high respect, and never, *never*, shall I visit Hamsterly, or Etherly Grange (the place of his residence), but I shall think of him with feelings not easily described. But it was said of Christ, (and we must never forget the important sentiment,) 'He hath done all things well.'"

J. B.

MRS. HANNAH IVIMEY.

Mrs. Ivimey departed this life at Staughton in Bedfordshire, April 30, 1821, aged thirty-eight. She was born in the Isle of Wight, but removed at an early period to Portsea, where she was brought to the knowledge of the truth under the ministry of that excellent man the late Mr. Horsey, many years pastor of the first Baptist Church in that town. At the age of eighteen she was enabled to make a public profession of religion, and with no less than nineteen others was baptized, and received into the church. There, by her humble carriage and uniform conduct, she gained the esteem of all who knew her; and such were her attachment to the minister and people, and the satisfaction she felt from being so happily situated among them, that she found no difficulty in adopting the language of Ruth as her own: "Thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." But that God who "brings the blind by a way that they knew not, and leads them in paths that they have not known," had destined her to pass through a variety of changes in her way to the kingdom of heaven. About three years after she had joined the church at Portsea, she was removed to London, where she united with the church in Eagle-street, under the pastoral care of Mr. Ivimey. But her stay in London was short. Having entered the marriage state, she was soon called to reside at Bromley, and afterwards at Bow in Middlesex, where she formed a happy union with the church at Old Ford, under the pastoral care of Dr. Newman, whose ministry was blessed to her soul, while she was favoured with the society and friendship of many spiritual, active, and zealous Christians. At this period her prospects of happiness were truly promising; but alas, how soon did the scene change! The sun of prosperity had scarcely begun to shine upon her path, before it went down amidst the darkest clouds of adverse circumstances. And such indeed was the peculiar nature of some of the trials which she was now called to endure, that had she not been remarkably supported by the grace of God, she must have sunk beneath the heavy load. But amidst all, she eyed the hand of the Lord, and found that promise verified in her own experience, "As thy days, so shall thy strength be." After having passed through some very affecting vicissitudes, she was constrained, with her

infant child, to seek an asylum at the residence of her sister, the wife of Mr. Knight, at Staughton, with whom she spent the remainder of her days. Thus "the Lord trieth the righteous," and often "shows his people hard things, and makes them to drink of the wine of astonishment." Some time after her removal from Bow, she obtained her dismission from the church at Old Ford, and was received into full communion with the church at Staughton. Here she was favoured with the enjoyment of her religious privileges, and often found it very good to meet and unite with her christian friends in the social and public services of her God. But in the year 1818, it pleased the Lord to visit her with a painful disorder, which baffled medical skill, and at length put a period to her mortal career. She was enabled to bear her long affliction with great fortitude and christian patience, and was for the most part favoured to enjoy a sweet tranquillity of mind, arising from a steady faith in Christ, and a good hope, through grace, of interest in the love of a faithful, unchangeable God. The consolations of the gospel cheered her heart—the all-sufficiency of Christ was a theme on which she loved to dwell—and the hope of heaven, founded on his atonement, proved as "an anchor to her soul, both sure and stedfast."

About three days before her death, her disorder underwent a sudden change, and evidently indicated that the time of her departure was at hand. As soon as she perceived the immediate symptoms of her approaching dissolution, the Lord appeared in a remarkable manner to shine upon her soul, and remove from her mind the fear of death. Speaking of the exercises of her mind during the past night, in which she had been alone, but evidently under the harbingers of death, she said, "What a mercy that I am not afraid to die! Had this been the case, I could not have lain in the bed, but I was very comfortable, and not at all afraid." Being reminded of the advantages connected with real religion, she subjoined, "Ah! what should I do without it *now?*—What a miserable situation must that be, to die without a God! I feel myself gradually sinking into the arms of death; but I can die trusting, venturing on him—and if I perish, I will perish at his feet." At another time, seeing her dear sister in tears, she said, "Don't grieve, my dear, you will soon follow me—it will be but a little while ere we shall meet again; if I were able to get up and go into the house of the Lord, you would feel exceedingly glad; but how much more ought you to rejoice in the consideration that I am going to heaven!"—"O what a place must heaven be! I have thought," she continued, "a good deal of the society of just men made perfect: I have loved their society in this *imperfect* state, but how shall I love them in a state of *perfection*, when I shall see them without sin!"

Feeling the spasms gradually rising higher, she said, "It has risen as high as my breast." A friend observing that it would only hurry her the sooner into heaven; she replied, "That is all—it will all (meaning her afflicted body,) be left behind, to be refined and purified. I have been taken down by an inch at a time; but I trust 'this is all the fruit to take away sin.' I hope it will be all sanctified for the good of my soul."

Her last address to her little boy, who is now left an orphan, was truly affecting. On his coming to her bedside, to inquire how she was, she said, "My dear son, you are come to see your dying mother: I hope I am going to heaven; be a good child, and you will come to heaven to me. Be afraid of *sin*, my dear; see what afflictions your poor mother has endured on account of *sin:* be a kind and dutiful child to your *****, and he will be a good friend to you." Her mind was made very easy respecting the child, and she was brought cheerfully to resign him up to the care and keeping of her covenant God.

She repeated great part of the 554th Hymn in Dr. Rippon's Selection, laying a peculiar emphasis on those lines,

"That blissful interview how sweet,
To fall transported at his feet!"

Her soul seemed on the wing for glory, longing to take its celestial flight: "I am in a strait," said she, "betwixt two, having a desire to depart, and to be with Christ, which is far better." Looking round upon her weeping relatives, she added, "I should feel no *strait* were it not for your *crying:* if you could give me up without grief, I should feel no *clog*, but should long to be with Christ," repeating with much feeling the following verse:

"Where Jesus dwells I fain would be;
I faint my much-lov'd Lord to see:
Earth, twine no more about my heart,
For 'tis far better to depart."

She dreaded the idea of getting better, and coming back again to life: "Not," said she, "that I would wish to die like a coward, merely to get rid of trouble; but that I may be free from sin, that I may see Christ, and be like him, and enjoy his presence for ever."

The day before she died being the Lord's-day, she expressed great delight at the thought of spending her Sabbath in heaven. "I hope," said she, "I have loved his earthly Sabbaths; but O what a Sabbath will that be! it will be an *eternal* Sabbath. I have often been interrupted *here*, but *there* will be no interruptions." Apprehending she might not die till the next day, she added, "If I should not die till to-morrow, I shall have a Sabbath *then*, for it is *always* Sabbath-day *in heaven*. O that the Lord would cut short his work, and receive me to himself! I long to go, but I hope the Lord will grant me patience 'to suffer all his righteous will, and to the end endure.'" A friend reminding her that she was now in the valley of the shadow of death, and that the conflict would soon be over, she replied, "The valley is a *long* one, but not *dark;* it is a *light* valley, but I think it *long*. I think his chariot wheels so long in coming." And then, with eyes and hands uplifted to heaven, she cried out, "Come, Lord Jesus, come quickly." Hearing the clock strike, she exhibited symptoms of surprise, exclaiming, "That's three o'clock! I am disappointed; I expected to have been in heaven before now!" After moistening her mouth with a little wine, she expressed herself in the following elevated strains: "I shall soon have done with *wine!* I shall soon drink the new wine of the kingdom. O what will it be to eat bread and drink wine in the kingdom of heaven! This mud-wall cottage will soon fall, and then I shall enjoy a *perfect cure*. The inhabitant thereof shall no more say, I am sick.

"'Sickness and sorrow, pain and death,
Are felt and fear'd no more.'"

Looking on her dear friends, she said, "It will not be long before we see each other again; O what a happy time will that be, when we all meet in heaven!" She often expressed a great sense of her own unworthiness, and was very much surprised and affected at the goodness of the Lord, in favouring her with so much consolation upon a bed of languishing. She lamented that she had not lived nearer to God, and that she did not better improve the means of grace when she had them; but she felt very thankful that all her sins were washed away by the blood of the Lamb. "I am," said she, "a guilty sinner, hanging upon Christ, he is my only hope. I look alone to him for life and salvation: he is my only trust and foundation:" repeating these lines,

"Black I to the fountain fly,
Wash me, Saviour, or I die."

She passed the following night comfortably, and obtained a little sleep for her weary body. The next day, being the last of her earthly career, she appeared like one made meet for heaven, longing to embrace her dearest Lord; and very frequently she expressed how precious Christ was to her soul. "I used," said she, "to *think* he was precious, when in health; but I *feel* him to be so now:" adding,

"Jesus, my God, I know his name,
His name is all my trust."

A friend just entering the room, and

perceiving the blessed frame of her mind, addressing himself to her, remarked, that she would soon soar away. She immediately subjoined,

"And sing with rapture and surprise,
His loving-kindness in the skies."

"I shall sing, (said she,) louder than any of them;" repeating with much animation the lines of the poet:

"The *loudest* of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace."

"O, (she exclaimed,) what a mercy that it is all of grace! What a mercy that it is a finished salvation!" and addressing herself to her weeping relatives she said, "I am in *no strait* now; I can resign you all up into the hands of the Lord; I would not exchange my situation with *any* of you, no, not if I might be a queen, and enjoy all the pleasures this world can afford." After pausing a few minutes, she exclaimed in a faultering voice, "Happy—happy, yes, happy in Christ;—I want to say a great deal about Christ, but my strength fails." Then softly, and in broken accents, she repeated the following verse:

"But when this lisping, stamm'ring tongue,
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save."

After this she appeared to encounter a sharp conflict with the grand adversary. He was permitted, for a short space, to level his darts, in order, if possible, to shake her confidence, and rob her of her comfort. But she was founded upon a rock, and the gates of hell were not suffered to prevail against her; an almighty arm bore her triumphantly through, and enabled her, during the conflict, to lay fast hold of Christ with the hand of faith, saying, "Though he slay me, yet will I trust in him." To a question, whether she felt comfortable in her mind, she replied, "I feel myself built on the Rock." A short space before she breathed her last, turning her eyes towards her sister, she said, "I suffer but very little in my *body*." Her sister then anxiously inquired if she was happy in her *mind?* "O yes, *very;* Christ is *so* precious, I long to be with him." She repeated these lines,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of my joys, and of your own."

Being reminded that she would soon be in that glorious mansion which the Lord had prepared for her, she instantly replied,

"O glorious hour! O blest abode!
I shall be near and like my God."

Adding, "Then shall I be satisfied when I awake with thy likeness."

The last words she was heard to speak were in answer to a question whether Christ was precious? She replied, with an earnestness that cannot easily be forgotten, "Very—very—yes, very precious;" and in a few minutes afterwards realized the desires of her heart, and without a struggle or a groan breathed her happy spirit into the arms of her almighty Saviour. The funeral sermon was preached the following Lord's-day, to a large congregation, by the Rev. Joseph Such of Steventon, from a text chosen by the preacher, Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

K.

Staughton.

RECENT DEATH.

REV. WM. BUTTON.

DIED August 2, in consequence of a stroke of apoplexy received about a fortnight before, the Rev. Wm. Button, who had been upwards of forty years Pastor of the Baptist Church in Dean-street. We request his friends to furnish us with a Memoir of this aged and respected minister.

Review.

Principia Hebraica, comprising a grammatical Analysis of 564 Verses selected from the Hebrew Psalms, &c. to which is prefixed a concise Hebrew Grammar, adapted to the Analysis, &c. London, Hamilton.

A BOOK of this description has long been a desideratum, and could not have appeared at a more seasonable time. In past ages the multiplied commentaries upon the sacred scriptures manifested a conviction of the importance of seeking an acquaintance with that wisdom which is from above; but nothing has done this so effectually as the Bible Society, by the efforts of which the word of God is made accessible to every man. The resolution to disseminate it without note or comment is in conformity with an opinion long since formed, that the Bible is, without external assistance, its own best interpreter, and that he that compares passage with passage, and drinks solely from the fountain, is the most likely to receive the unadulterated truth. If this be the case, and the advantages of exploring the mind of God through the veil of a translation be confessedly so conspicuous, how much more satisfactory must such studies be, while directed to the primitive languages of inspiration!

This remark is particularly applicable to the Hebrew, the mother of all other languages, and, for all necessary purposes, the most easy to be acquired. In this respect it has an indubitable recommendation above the Greek, and its almost inseparable attendant the Latin. Besides the greater copiousness of the latter languages, occasioned by their connexion with a more refined state of society, the immense fields of mythology and historical allusion, presenting to the stranger at his first entrance all the appearances of another world, but with which it is absolutely necessary that he become familiar before the beauties of profane writing can be properly estimated, render their acquisition so expensive and laborious, that he who has gained the summit of his wishes cannot stifle, in the brightest moment of his exultation, a melancholy reflection on the sad consequences of his excessive application, as well as on the vanity of the greater part of his present possessions.

Those on whom the office of instructing youth in classical literature has devolved, and who feel at the same time an equal concern for the spiritual welfare of their charge, are often embarrassed in the discharge of their duty; and not a little judgment is called into exercise, lest in their attempts to expose the absurdities of paganism, they should damp the ardour of the pupil in prosecuting his studies. In most of our public schools no regard is manifested in this matter, and boys of the age of fourteen or fifteen, who pour forth their verses in praise of a Venus, or an Apollo, are ignorant of the first principles of christianity. Can it be a subject of surprise that such persons, in their maturer years, too frequently discover, if not an enmity, an indifference to the spirit of that religion the very name of which they bear from the influence of custom?

By the above remarks it is not our intention to undervalue a classical education, but to point out the importance of having it properly conducted. Experience has proved that the study of languages has a most powerful tendency to rouse into action the dormant genius of youth, and to invigorate the whole intellectual system. The sacrifices therefore which parents make in thus providing for their children are sufficiently repaid by this advantage, without taking into consideration the necessity of these qualifications for many respectable offices in life, and the no less certain benefits to

be derived in a future day, if called by the Spirit of God to fill the Christian ministry.

It is to be regretted that the Hebrew language has not made a more general part of tuition in our schools. It has every thing to recommend it, and to invite attention. By our acquaintance with the translation of the Bible we are almost naturally prepared for the study of the original; and it may be safely affirmed, that in half the time spent in learning Latin, a sufficient stock of Hebrew may be acquired to make the knowledge of it not only profitable but delightful. No language is better adapted for furnishing the mind with ideas than this, which has been emphatically styled the philosophical language. Is there not also reason to hope, that the cultivation of this tongue, which is exclusively used in the service of truth, would prepare the youthful bosom for an attachment to the word of God, never to be eradicated? It has been observed, that no anatomist can remain an atheist, and it may be asserted, with perhaps equal probability, that no Hebrician can rest satisfied with the cold concessions of Deism.

The work, in the review of which we have been led to these remarks, is intended both for the punctualist and the antipunctualist, especially for the former. Prefixed is a grammar, the rules of which are numbered, and subdistinguished by the Greek letters. By this method, in the analysis of the Psalms which follows, reference is made to every rule for the change of vowels, affixes, tenses, &c. so that the labour of the student is greatly diminished, and his progress cannot but be satisfactory. The plan is nearly the same as Bythner's, in his Lyra, with the addition of hollow serviles, and some useful remarks in the accompanying notes. But the greatest praise is due to the Authors, for having made the work accessible to the English scholar. He that prefers learning with points is here provided with such assistance as could not be obtained before in our language. An improved method of reading without points is also given, by which the pronunciation of both systems is more nearly assimilated.

Without detracting from the value of this work, which we warmly recommend, we cannot but think, that persons so well qualified for the task would have performed a more acceptable service, by turning their attention to the historical, in preference to the poetical portions of scripture. Whoever wishes to proceed with increasing pleasure in this study, will do best to begin with the Pentateuch. We do not recollect any other Clavis of this part than that by Professor Robertson, a work better adapted for a proficient than a novice in the language. Bythner, it is true, also published a Clavis Pent.; but upon a plan very different from that of the Lyra.

Posthumous Sermons, by John Owen, D.D. Published from the original Edition by John Thomas Dobney. 239 Pages. 6*s*.

Mr. Dobney has rendered an acceptable service to the religious world, by republishing these thirteen sermons, which were become extremely scarce. We agree with him, that "the writings of Dr. Owen are too well known and appreciated to need any recommendation to the public attention." They are plain in their language, written on interesting subjects, and discover a close study of the scriptures, and an intimate acquaintance with the genuine doctrines of the gospel of Christ.

The two first sermons have for their subject, "The Everlasting Covenant; and The Believer's Support under Distress." We subjoin the following extract.

"Now as to those whom God hath thus taken into covenant, whom he has thus allured, there are always these two things upon their minds, in their thus entering into covenant with God, which we may do well to consider and remember. That they do surely accept God in Christ for himself, and make no conditions about peace and prosperity, and a freedom from trouble in this world. Naaman made a reserve that he would bow in the house of Rimmon, and that spoiled his whole covenant. Who-

soever has in sincerity thus engaged in covenant with God, his own soul will bear him witness, that he made no condition, had no reserve. And the proffer of any one condition to God or Christ whatever, is enough to ruin the whole marriage contract he tenders to him. Now, for a man to faint and sink under any thing that befals him, let him retreat unto the covenant, and inquire there whether ever he made a condition against it, against imprisonment, banishment, poverty, losses, troubles, distresses: did he say, if God would keep him from all these? God made no such condition with him. What God has actually engaged before in promise, that we may plead with him as a condition, for Jacob did so; 'If thou wilt be with me, and bless me.' God had given him that promise; 'Thou saidst, I will deal well with thee, and I will surely do thee good;' but not else."

Three sermons follow, preached at the ordination of ministers: these are well worth the perusal of the Episcopalians of the present day. Dr. Owen tells us,

"First then, if there be any office, let it be under ever so glorious, or so specious a title, if Christ hath not appointed that office by virtue of gospel ordinances and institution, there is a nullity in it; it is no gift of Christ, let who will bear it, and discharge it; with what formality soever they come unto it, popes and cardinals, metropolitans and diocesans, there is a nullity in the office, by reason there is no law, ordinance, or institution of Christ appointing it; and where the office itself is appointed by Christ, if there be no communication of gifts unto the person, there is not a nullity in the office absolutely; but there is a nullity as to the person. It is essential to the office, that Christ choose the person by communicating gifts unto him." (Page 59.) "I don't know, for my own part, a more trembling thought that a minister hath, or can have, in the consideration of his office, work, and duty, whereunto he is called, than this one: How shall I approve myself so, as to be looked on as a gift from Christ, given unto the church?" Page 61.

There are four sermons on the excellency of Christ, from Psalms xiv. 1, 2, 3; and four upon the use and advantage of faith under reproaches and persecutions, from Hab. ii. 4. The latter sermon discovers, in a strong point of view, the christian character of Dr. Owen. He saw, with a prophetic eye, the persecution and trial that awaited the church, from the return of papal and ecclesiastical persecution, but it only excited in him more faithfulness and watchfulness. He did not shrink from the danger, but looked at the event as a faithful servant of Christ, and boldly testified the truth in the face of all opposition.

"I have had," says he, "a great persuasion that the clouds that are gathering will, at least in their first storm, fall upon the people of God, I must repeat it again and again; I have been warning you for some years, and telling you it would be so. The present frame wherewith I have to conflict in my own spirit, and that frame of spirit which I have observed in others, the state and condition of all churches and professions, (so far as I know,) is, they are gone into a dreadful security. I speak my heart, and what I know with reference to our present state, and the cause of God; we are gone into a dismal security, which still confirms me, that the storm will come upon us, and that it will not be long before we feel it." Page 200.

Picturesque Piety; or, Scripture Truths illustrated by Ninety-six Engravings, and an original Poem to each. By the Rev. Isaac Taylor of Ongar. 2 Vols.

THE name of the Author is a sufficient recommendation to his works, and renders it almost needless for us to make any remarks. This is written expressly for children, and forcibly reminds us of the excellent hymns of Dr. Watts, composed for the same purpose. It is beautifully ornamented with pictures, descriptive of the different subjects it contains. The style of the poetry is pretty, and exceedingly well adapted to the capacity of those for whom it is intended. We are much pleased that an Author of such talents should undertake the instruction of children. We would recommend these volumes to parents as admirable presents for their children. We extract the following:

THE SHEEP IN THE PIT:

OR,

OUR LOST STATE BY SIN.

"I have gone astray like a lost Sheep."
Psalm cxix. 176.

Where's that bleating, has a Lamb
Wandered, till it's lost its dam?
Wandered, yes, and fallen o'er,
Where the waters whirl and roar.

Swift it passes with the stream,
Seems to boast how it can swim;—
So do joyous sinners go,
Not afraid 'mid all their woe.

But it cannot gain the brink,
Deep below the tide 'twill sink;
If no friendly hand is nigh,
Soon and sadly it will die.

So as certain Sin destroys:
Hear, then hear, the Saviour's voice:
Turn thee towards him, "save me," say;
He saves any—when they pray.

Sacred Lyrics; by James Edmeston, Author of "Anston Park," a Tale; "World of Spirits;" &c. Vol. II. 72pp. 2*s.* 6*d.*

To those who are fond of poetry we would recommend this work, which will be found to contain both what will gratify and instruct. It is very much to be lamented that some of the greatest poets, who have lived at different periods of time, have employed their talents on comparatively unimportant subjects; but we are glad to observe, that this Author has employed his on those which are all-important; so that whilst of the former it may be said, that they have contributed a little to the amusement of the age in which they lived, of the latter, (and others of a similar description,) it may be said, that they have devoted their talents to the promotion of truth and religion. Our limits preventing us from entering further into the merits of this work, we must content ourselves with presenting the following poem as a specimen.

THE OMNIPRESENT.

"Lo, these are parts of His ways; but how little a portion is heard of Him!"
Job. xxiv.14.

Thought of wonder, O how mighty,
How stupendous, how profound!
Every star that sparkles yonder,
Rolls an orb of vasty round.

Thousands through the hours of darkness
Stud the concave of the sky;
Thousand thousands, hid from science,
Shine, but reach no earthly eye.

Fly, my fancy, to yon atom,
Yon bright speck thou scarce canst see;
What arises now before thee?
A new, a bright infinity.

Pause in wonder—myriad beings
Cover every planet there;
All, for breath and life and guidance,
Leaning on Almighty care.

Every world has hills and valleys,
And *His* hand form'd every flower,
Every golden-plumaged insect
Flying through the sunny hour.

Every little joy and sorrow,
Every hope, and every fear,
Follow *His* supreme direction,
Fully as some mighty sphere.

How minute, and yet how mighty!
Who would fear beneath his reign?
Calm be the heart, and bright the sorrow,
Still'd the terror, heal'd the pain.

If *He* wound us, *He* will heal us,
For *He* knows our every grief;
Sweet repose in hours of gladness!
In depression sweet relief!

Report of the Committee appointed at a Meeting of Journeymen, chiefly Printers, to take into Consideration certain Propositions submitted to them by Mr. George Mudie, having for their Object a System of social Arrangement, calculated to effect essential Improvements in the Condition of the Working Classes, and of Society at large. Second Edition. Sold at the Medallic Cabinet, 158, Strand. 26 Pages. Sewed. 9*d.*

This report is drawn up with no common ability. Whether the principles on which it proceeds be correct, and, if so, whether the details be practicable, or not, we dare not presume to determine. This, however, we need not hesitate to say with confidence, that the subject merits the closest attention, and from necessity will soon receive it. We, therefore, cordially recommend the perusal of this pamphlet to those of our readers, who have ability and leisure to consider what can be done

to ameliorate the condition of the working classes in this country. The statesman, the political œconomist, the philanthropist, all agree that it is time to take leave of Utopian theories and visionary speculations, and to resort to those vigorous, united, practical efforts, which, under the divine blessing, may mitigate at least, if they cannot entirely remove, those evils which now heavily press upon us on all sides.

LITERARY INTELLIGENCE.

Just Published.

A New Edition of Buck's Anecdotes, 3 vols. 12mo. Price 12s.

The Design of the Death of Christ explained; and its influence, in constraining Christians to "live to him who died for them," enforced, in a Sermon from 2 Cor. v. 14, 15. By William Ward of Serampore. Price 1s. 6d.

Third Report of the Serampore Native Schools has been published in London. Copies of which may be had, gratis, of Black and Co.

Improved Edition of the Eton Latin Grammar. (By the Rev. Thomas Smith, of St. John's College, Cambridge, and one of the Masters of Gordon House Academy, Kentish Town, Middlesex.) In which are marked the Quantities of all the Latin Syllables, and likewise the Accentuation of the Words; to which are added, copious explanatory Notes. Price 2s. Bound.

Mr. Smith has just published an improved Edition of Walkingame's Arithmetic, containing upwards of Two Thousand new Questions, and an Appendix on Circulating Decimals, with numerous Tables of the most useful Description, and other valuable Additions. Price 2s. Bound. To be had of all Booksellers.

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors'-commons; or of Holdsworth, St. Paul's Church-yard; Offer, Newgate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.

The Kingdom of God on Earth. By the Rev. John Whitehouse, formerly of St. John's College, Cambridge, and Rector of Orlingbury, Northamptonshire. Price 3s.

Adult Baptism, and the Salvation of all who die in Infancy, maintained: in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M. A. By Isaiah Birt.

A new Edition of the Works of the Rev. John Newton, complete in 12 Vols. 12mo. £2 2s. boards.

In the Press.

The Rev. John Campbell of Kingsland is preparing an account of his late journey in the interior of South Africa, which, like the former, was undertaken, at the request of the London Missionary Society. The course of this journey lay through a considerable tract of country which had not been explored by any European. It extended three hundred miles beyond Lattakoo, which was the limit of his first journey; and it confirmed the conjecture which he had formed, that he should find the country better peopled, and more advanced in civilization, as he proceeded towards the north. The introduction which his missionary objects gave him to the chiefs of the several nations he visited, and the confidence with which he was received by them, afforded him the most favourable opportunities of observing their manners and customs, as well in the administration of their public affairs, as in their domestic relations. This was particularly the case with regard to the Mashow and Marootzee nations, whose chief towns, Mashow and Kurreechane, contain several thousand inhabitants. The work will contain a map of the country through which he travelled, and other illustrative engravings.

The Rev. Robert Hall has in the Press a New Edition of his "Apology for the Freedom of the Press," with some Additions.

The Triple Aim; or, the Improvement of Leisure Friendship and Intellect; attempted in Epistolary Correspondence. Pp. 440. 10s. 6d.

Intelligence, &c.

Prince Rataffe of Madagascar, who came lately to England, had beheld with wonder the happy effects of the rising of the Sun of Righteousness on his own benighted land, and longed to visit a christian country. At the late Anniversary of the London Missionary Society, his presence excited uncommon interest. After some time, however, he was alarmed to find, that the friends whom he so much valued were not members of the Church of England, and wished to be informed, on a subject so important to him, from the highest authority. He therefore waited on his Majesty, stated the wonderful and happy effects of Missionary exertions in Madagascar, and expressed his surprise at finding that these ministers were not members of the established church of England. The King replied, "Be assured, Prince, that they are not the less good men: they may differ in smaller matters, but on every important point of the christian faith they most perfectly and cordially agree. And permit me to add, that every instance of attention, kindness, and protection, experienced by these men in your country, shall be esteemed and acknowledged by me as if done to myself." The Prince was highly delighted with this answer: he respected and confided more than ever in his christian friends, and is now on his passage home with a fresh supply of Missionaries and artisans.

King George the Fourth has the privilege and important benefit of possessing at least one truly pious evangelical Chaplain, who, in his course, lately preached before his Majesty, at Brighton, a most faithful, awakening, and impressive sermon. His courtiers expected that it would give offence. Happily, however, unlike to Felix, who sent away Paul when he had reasoned of righteousness, temperance, and judgment to come, our beloved Monarch has ever since favoured his faithful Chaplain, the friend of his soul, with his peculiar friendship, and with affectionate regard, and has been pleased to provide for his son, who was then studying at Cambridge.

MOUNG SHWA-BA.

Extracts from the Journal of the Rev. A Judson.

1820, April 1. In the evening we had a final conversation with Moung Shwa-ba, and became fully satisfied with the evidences of his conversion. We therefore expressed our willingness to receive him into church-fellowship, and I announced to him my intention of baptizing him to-morrow, on which he expressed his gratitude and joy.

April 2, *Lord's-day.* At night, after dark, we went privately to the accustomed pond, and baptized the new disciple. Afterwards sat down at the table of the Lord to communicate. Three inquirers were admitted to be spectators.

April 11. A visit from Oo Yan and two friends.

April 14. Some female visiters spent most of the day with Mrs. Judson. They regularly visit about once a week. The principal one, Mah Men-la, has experienced divine grace. Her husband is one of those who came with Oo Yan on the 11th.

April 15. Moung Shwa-ba has for some days been talking of a visit to Shwa-doung, his native place, to communicate the treasure which he has found, to his numerous relations and friends. This evening, after expressing his desires, he said, it occurred to him, that it might be proper to ask permission or license so to do. Not that he aspired to set up as a teacher—far from that, but he wanted to feel, that, in communicating the gospel, he was proceeding in a regular authorized manner. He thought, that if two or three disciples could be raised in each of the large towns, it would much facilitate our operations. He was sure, that at least one in ten of his relations and friends, on hearing his story, could not help embracing the new religion. I secretly exulted at hearing his proposal, so evidently the result of christian principle, and exhorted him to constant self-examination and prayer, as the means of

discovering his own duty, and the Divine will.

April 16, *Lord's-day.* Early in the morning, the teacher Moung Shwa-gnong came in, after an absence of just a month. He was soon followed by Oo Yan and his two friends. They spent the whole day with me: all appear hopeful. The teacher remained as usual, after the others had left, and thereby afforded me an opportunity for private conversation. He admitted that all his objections to positive commands were removed; and that it was his desire to be a full disciple; but when urged closely on the subject, he intimated that his wife and friends were opposed to his taking any decided step; and that if he did, he was, moreover, exposed to imminent danger of persecution and death. He mentioned these things with so much feeling, and such evident consciousness of simple weakness, as completely disarmed me. My heart was wrung with pity. I sincerely sympathized with him, in his evident mental trials. I could not deny the truth of what he said; but gently hinted, "As thy day is, thy strength shall be," and proposed the example of the apostles and martyrs, the glory of suffering for Christ, &c. But the thought of the iron maul, and a secret suspicion that if I were in his circumstances I should perhaps have no more courage, restrained my tongue. We parted with much solemnity, understanding one another better than ever before. I shall not probably see him again very soon, for it is too dangerous for a man of his distinction to be seen coming frequently to the mission-house.

April 20. Mah Men-la and her friends have been with Mrs. Judson all day. She gives increasing evidence of being a real disciple, but is extremely timid, through fear of persecution. One of her remarks deserves notice, as a natural expression of true christian feeling. "I am surprised," said she, "to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest natural relations." She is a woman of very superior discernment and mental energy. One of the women who has frequently accompanied her in her visits, met with a tract at old Pegu, about six weeks ago, and came all the way to Rangoon, chiefly, she says, on that account.

This day I have finished the translation of the epistle to the Ephesians, begun before I went to Ava, but intermitted on account of the weakness of my eyes. It is with real joy that I put this precious writing into the hands of the disciples. It is a great accession to their scanty stock of scripture, for they have had nothing hitherto but Matthew. Intend to give them Acts, as fast as my eyes will allow.

April 30, *Lord's-day.* Oo Yan, after having searched out all their difficult points of religion, came to day to the *ne plus ultra*—How are sin and eternal misery reconcileable with the character of an infinitely holy, wise, and powerful God? He at length obtained such satisfaction, that he could not restrain laughing, from pure mental delight, and kept recurring to the subject, and repeating my remarks to those around him. He was accompanied, as usual, by his two friends, Moung Thah-a and Moung Myat-lah, husband of Mah Men-la. With these came also one Moung Yo, a disciple of Moung Shwa-gnong, a poor man, but an acute reasoner. He was, or pretended to be, on the semi-atheistic plan. After ascertaining his precise ground, I used an argument, which, in a late combat with Oo Yan, I found quite invincible. It is simply this: "No mind, no wisdom—temporary mind, temporary wisdom—eternal mind, eternal wisdom." Now as all the semi-atheists firmly believe in eternal wisdom, this concise statement sweeps, with irresistible sway, through the very joints and marrow of their system. And though it may seem rather simple and inconclusive to one unacquainted with Burman reasoning, its effect is uniformly decisive. No sooner is this short sentence uttered, than one significantly nods his head, as if to say, There you have it. Another cries out to the opponent, You are undone. Another says, Talk about wisdom! where else will you find it? The disputant himself, who was perhaps preparing a learned speech about the excellence and eternity of wisdom, quite disconcerted by this unexpected onset, sits looking at the wreck of his system, and wondering at the simple means which has spread such ruin around him, presently looks up, (for the Burmans are frequently candid,) and says, Your words are very appropriate. And perhaps his next question is, How can I become a disciple of the God you worship? All the visiters to-day, and indeed all the semi atheists, are despisers of Gaudama, and the established religion of the land. Moung Shwa-gnong has disseminated this heresy in Rangoon, for several years; but since he has become acquainted with us, he frequently tells his adherents, I know nothing; if you want true wisdom, go to the foreign teacher, and there you will find it.

I have reason to believe that this heresy is not confined to Rangoon, but is taking root in various parts of the country, and preparing the way for the Christian religion. O for toleration—a little toleration! We will be content to baptize in the night, and hold worship in private; but we do pray that we may not be utterly banished from the land! O that these poor creatures, who are groping in the dark, may have time and opportunities to find the precious treasure, which will enrich them for evermore! We are all looking with anxiety towards the golden feet. Our viceroy, Moung Shwa-thah, has gone thither on a visit; and it is doubtful whether he will return, or his rival Mya-day-men. If the latter, there is some reason to hope that we shall keep footing in Rangoon, at least during his administration.

(To be continued.)

ORDINATIONS, &c.

May 16, the Rev. James Upton, Jun. was ordained over the church at Cotton-street, Poplar. The service commenced by reading 1 Tim. iii. and prayer by the Rev. Wm. Shenstone. The Rev. J. Ivimey made some remarks on a church of Christ, founded upon Matt. v. 14, and asked the usual questions from the church and the pastor. The Rev. Mr. Smith of Ilford offered prayer, imploring the Divine blessing upon the newly ordained pastor. The Rev. James Upton delivered the charge to his son, founded upon 2 Tim. iv. first five verses. The Rev. Mr. Pritchard addressed the church from 1 Sam. x. 26. The Rev. Mr. Scraggs of Poplar (Independent) concluded in prayer. We understood from the statement read by the Deacon on this occasion, that the congregation in Church-street, (Rev. James Upton's,) had, on the previous Lord's-day, collected fifty pounds towards the large debt upon the place at Poplar, as a proof of their affection and respect towards Mr. Upton, Junior, whom they had earnestly requested to become an assistant to his worthy father; but Mr. Upton, Junior, considered it a clear call in Providence for him to accept the call to the church at Poplar, notwithstanding the pleasant prospects at the former place, and the apparent difficulties of the station which he has preferred to accept.

April 24, the Rev. Mr. John Clay of Portsea was ordained copastor with the Rev. T. Tilly over the Baptist Church meeting at Forton near Gosport, and Lake-lane near Portsea.—Mr. Franks of Newport read and prayed; Mr. Draper of Southampton delivered the introductory address on the nature of a gospel church; Mr. Gough of Westbury Leigh asked the usual questions; Mr. Millard of Lymington offered the ordination prayer; Mr. Miall of Portsea gave the charge from 2 Tim. ii. 15; and Mr. Mileham of Brighton concluded. —In the evening Mr. Neave of Portsea read and prayed; Mr. Gough preached the sermon to the people, and Mr. Arnot of Portsea concluded.—These services, which took place in Mr. Miall's Meeting-house, Portsea, were interesting and instructive.—The circumstances which led to the solemnities of this day will be gratifying to our readers. About four years since, a large building was erected in Lake-lane for a Sunday-school, in which are now taught more than seven hundred children. Some time after it was built, Mr. Tilly, in connexion with Mr. Clay, commenced an evening lecture in it, which was well attended. After this, sermons were preached Sabbath morning and evening, and on Tuesday evening. The congregation still increased, and several persons were seriously affected with divine things. At this time, several of the members of Forton Church having removed into the neighbourhood, were requested by their pastor to form themselves into a distinct church in Lake-lane, with a view of receiving others who appeared to be proper subjects for church fellowship; this, however, they declined, but requested to unite there as a branch of Forton Church, which was agreed to; and seventeen persons, who had gladly received the word, were baptized, and added to them, since which, thirteen others have followed their example. —These circumstances, with the probability of a much larger increase, rendered a second pastor necessary, and Mr. Tilly recommended the church to invite Mr. Clay to unite with him; to which Mr. Clay consented, and the union promises the most happy results to the cause of the Redeemer in this very populous neighbourhood.

July 24, Mr. Joseph Baynes, late of Bristol Academy, was publicly set apart to the pastoral care of the Baptist Church at Wellington, Somerset. Mr. Singleton of Tiverton read the scriptures and prayed. Mr. Kilpin of Exeter then stated with great perspicuity and force the object of the meeting, the principles upon which distinct communities of Christians are founded, and the benefits which flow out of them to independent

Societies; of which he made a most happy use, in their application to the transactions of the day. The questions, usual on such occasions, were put by Mr. Kilpin to Mr. Baynes, who gave, in the presence of a large and deeply affected audience, a highly interesting account of the rise and progress of his religious principles, and the steps which led to the formation of the present union. To this succeeded Mr. Baynes's confession of faith. Mr. Winterbotham of Shortwood offered the ordination prayer, which was accompanied with imposition of hands. Dr. Ryland gave a most affectionate and important charge, founded on 1 Thess. ii. 4, 8. This address, combining an enlarged and dignified view of the gospel ministry, with the superior morals demanded from those employed in the dissemination of sacred truth, exhibited in a striking manner the force of the Apostle's observation: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." Mr. Buck (Independent) concluded this part of the service with prayer. The friends reassembled at six, when Mr. Cuff (minister of the Independent Church at Wellington) introduced the services of the evening by reading Heb. xiii. and prayer. Mr. Winterbotham addressed the church and congregation in a discourse from 1 Cor. iv. 1, which contained some of the most important observations on the reciprocal obligations that take place upon the settlement of a pastor that we recollect to have heard. Mr. Horsey of Taunton closed these truly interesting and impressive services in prayer.—The interest that has been excited by the labours of Mr. Baynes in this populous town and neighbourhood, together with the affection and unanimity displayed by his friends on this occasion, lead us to hope that this union will prove a permanently fruitful source of enlightened and sanctified prosperity.

Geneva. "A separate Church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva; but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state-authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs, and from profane scoffers in the higher classes: but their prudent and exemplary conduct has raised them higher and higher, in the esteem of the better part of their fellow-citizens, and liberated them in a great measure from cruel mockeries. While they regard the *choice* of pastors as the imprescriptible right of the people over whom they are to preside, they conceive that the *ordination* of chosen pastors ought, according to the New Testament, to be solemnized by two or more other pastors, with the imposition of hands and prayer. In sending their pastors to England for this purpose, they had also, besides other reasons, the motive of a strong desire to testify their fellowship in faith and order, with the Evangelical Dissenters of this country. These two estimable young ministers had been long known by name and character, to friends of the gospel in London; and the most gratifying testimonies have been borne to them in writing, by some of the ministers most distinguished for learning, piety, and decided attachment to the gospel, in Switzerland and France. They had studied in the College of Geneva, one of them eight years, and the other nine; as the honourable attestations of the Dean and other professors (who in the same documents lament their separation from the establishment) amply declare; and they were ready to have been admitted to the ministry in that establishment, had not their own conscientious principles prevented.—It may be allowed us to remark, with admiration and gratitude, what a visible, and even surprising progress, the interests of the gospel have made in Geneva, within five years. Those of the established pastors in the city and vicinity, who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth, with increasing clearness and energy; and many pleasing proofs of the divine blessing attend their labours; though their preaching in rotation with their anti-evangelical colleagues cannot but be a most discouraging and hurtful circumstance. Happily, however, this painful hindrance does not attach to every one of the faithful and evangelical pastors. Monsieur Malan, who was ejected for his fidelity, from both the Church and the College, preaches with great fervour in a chapel which he has erected on his own ground, out of the walls of the city, and which will hold nearly 900 persons: but, since he does not disapprove of the ecclesiastical constitution of his country, as it was established by Calvin and his coadjutors in the Republic, he does not regard himself as a separatist. The Congrega-

tional Church may, therefore, be regarded as forming a third class, and is properly a dissenting community; but its pastors and members maintain the most affectionate union of heart, and as far as possible of co-operation, with the evangelical ministers in the establishment, and with M. Malan, and with their pious friends. Concerning them all, we cordially say,—May the Lord increase them a thousand-fold, in numbers, edification, and usefulness! May peace be within their walls, and prosperity within their palaces!"——Monday, June 25, at the Rev. John Clayton's (Jun.) Meeting house, Poultry, London, Messrs. Emile Guers and Jean Guillaume Gonthier were ordained pastors of this church. Mr. Innes opened the service by a narrative of circumstances; Mr. John Townsend read the scriptures, and offered up an appropriate prayer; the introductory discourse, and the proposing of suitable questions, was by Dr. John Pye Smith; and, as the necessity of the case required, in the French language. The ordination-prayer, with laying on of hands by a considerable number of ministers of both the Presbyterian and the Congregational denominations, was by Dr. Waugh; the charge, founded on 2 Tim. ii. 15. was delivered in French, by Mr. George Clayton; a sermon was then preached by Dr. Collyer, on 1 Cor. xiv. 33; and Mr. Hooper concluded the service with prayer.

July 27, Messrs. Henry Pyt (a native of Switzerland) and Philip Falle (a native of Jersey) were ordained at the same place, and in a similar manner. Dr. J. P. Smith commenced with reading the scripture and prayer. Mr. George Burder delivered the introductory sermon, founded upon Isai. lv. 10, 11. Mr. Jackson proposed several questions to the ministers as to their motives, doctrinal sentiments, &c. which were satisfactorily answered. The ordination prayer was offered by Dr. Rippon, and was accompanied with the laying on of hands of ministers of several denominations. Dr. Newman delivered the charge, founded upon 2 Cor. ii. 14. Dr. Waugh, Messrs. Arnold, Ivimey, and several other ministers attended the solemn and impressive service.—— These four ministers are all of them Particular Baptists, who have been engaged by "the Continental Society" to preach the gospel in France, "without the design of establishing any distinct sect or party." In the third Report of that Society, lately published, the Committee stated their regret on hearing that two of their agents "had introduced the subject of adult baptism into their public ministry;"—and said that "measures were immediately taken to prevent a recurrence of this conduct," &c. We have understood that the two former ministers who were ordained, made no allusion to their sentiments on the subject of baptism; but that the two latter, in reference to their opinions of that ordinance, said, "that notwithstanding they differed in sentiment upon one subject from many of the brethren then present, yet they could most affectionately give the right hand of fellowship to all who loved Jesus Christ in sincerity, and could most cordially co-operate with them in their attempts to spread the truth of the gospel among their countrymen on the Continent."—Since the Annual Report of the Continental Society was published, the Committee have circulated "Extracts of Correspondence," No. VI. containing a letter written by Mr. Henry Pyt, relative to the above-mentioned charge. It is creditable to the Committee, and especially to the Rev. Isaac Saunders, (the worthy Secretary,) that they have published, in connexion with that letter, the following explanatory document, "It will afford pleasure to our readers to be informed, that these worthy ministers have proceeded to their different places of destination with good prospects of success. It appears evident that 'God has set before them an open door, though there are many adversaries.' The Society are doubtless 'working the work of God;' and, notwithstanding their difficulties, will, we trust, be rendered abundantly successful in their evangelical labours."

NOTICE.

The Sixth Annual Meeting of the Oxfordshire, &c. &c. Baptist Auxiliary Missionary Society will be held at Cirencester, September 26, 1821: Rev. Dr. Ryland, and the Rev. J. Thomas of Oxford are expected to preach. The meeting for business will be held in the afternoon. Mr. Gray will preach on the preceding evening.

J. Edwards respectfully acknowledges the receipt of the three following donations for the B. H. M. S. £10 each;—Unknown Friend, per Secretary—Ditto towards Expenses of Dr. Steadman's itinerating Students — Samuel Hope, Esq. per Rev. M. Fisher, Liverpool.

LINES
TO THE MEMORY OF MR. W. COLBORNE,
Who died January 30, 1821.

When many all around resign their breath,
And from their homes and kindred pass away,
We wish we could arrest the hand of death,
And give them here on earth a longer stay.

For if the "ONE THING NEEDFUL" be undone,
Distinction, wealth, and friends avail them not;
And though through num'rous years their race has run,
God, and the soul, and heav'n, have been forgot.

But O how blest thy Master's call to thee,
For faith, and love, and every grace were thine;
It said,—in tones of sweetest melody,—
"Colborne! thy light is come—arise, and shine!

"Thy conflict ends—behold, thy free reward,—
"With me, exulting, on my throne, sit down;
"Enter into my joy,—and, as thy Lord,
"Exchange the cross for the immortal crown."

He said,—and instant from the couch of woe,
In blooming robes of light and victory drest,
Rapid as thought, he sprang from all below,
And reach'd the happy mansions of the blest.

And whilst around his much-lov'd, honour'd dust,
The church, his pastor, and his kindred mourn,
His ransom'd spirit mingles with the just,
Triumphs in bliss, nor wishes to return.

Be it our joy his useful path to trace,
To reach, like him, the ever-beauteous shore,
Where we again shall see him face to face,
And kindred spirits meet to part no more.

Southampton. B. H. D.

LINES
ON THE
DEATH OF MR. EDWARD PARKER,
Many Years a valuable Deacon of the Baptist Church at Chipping Norton, Oxfordshire. He died May 13, 1821, aged Eighty-one.

— — — sed omnes una manet nox,
Et calcanda semel via lethi. HOR.

And art thou then gone to the rest,
Where sorrow and death are no more?
Where the throng are eternally blest,
And cherubim love and adore?
O yes,—for the heavenly word,
Assures us, that saints when they die,
Sit down on the throne with their Lord,
And rest from their labours on high.

When the fields in their charms were array'd,
On the eve of a fine summer's day;
Or at noon, in the beautiful shade,
Have our spirits commun'd by the way;
How then did our hearts burn within,
When we spake of Immanuel's love,
Each conscious of rapture, akin
To the ardour of seraphs above!

In Sion too, scene ever dear,
Adoring, we bow'd with the throng,
Where strains fill the listening ear,
More sweet than the nightingale's song:
And oft o'er a landscape, or flow'r,
Together with transport we gaz'd,
And the wisdom, the goodness, and pow'r,
And love of the Deity prais'd.

Thy presence in vain I implore,
For thou art gone far from my view;
On earth I shall meet thee no more,
And sighing,—I bid thee adieu;
Yet still on my heart deep imprest,
Thy features will ever remain,
Till I too awake with the blest,
And see thee in glory again.

And there,—where no eye drops the tear,
Thy face I once more shall behold;
And tell, in high converse more dear,
The love that can never be told;
Its length, breadth, its depth, and its height,
With nobler capacities trace,
And resound through the regions of light,
For ever,—unmerited grace.

Southampton. B. H. D.

Irish Chronicle.

Journal of the Rev. J. M'Carthy.

Ballinasloe, June 4, 1821.

DEAR BROTHER,

I hope the fields are white unto harvest in this country. The schools established by Dr. French, and the Hibernian Society, under divine influence, are doing much good; and in addition to the indefatigable labours of the Doctor, there are also three curates under him, who preach and love the gospel, and not only preach in the churches, but likewise in school-houses, and other places in the neighbourhood, when they can get persons to hear them. I preached in the Methodist Meeting-house, and I trust, under God, some little good is doing here, even through my puny labours. From thence I proceeded to Laren's-town, made an appointment for my next visit, proceeded to Ormond View, and from thence to Bonagher. This place I was obliged to give up, although well attended, for want of a convenient place to preach in. I could now obtain one at a moderate rent, and would be glad to know your opinion on the subject. I preached at Ferbane, and other places, on my way to Mountroth, where I preached.

June 1.—Next morning rose about five o'clock, and rode about twenty-five miles to Clogh-jordon, to the Association, and with much delight heard my beloved brother Dunlop preach from these words: "What think ye of Christ?" All were delighted with him; brother Davis from Thurles preached in the evening.

Sunday the 10th, brother Keen from Cork, preached a sermon, which was also much approved of by all who heard him. I preached in the evening. The Rev. Mr. West from Dublin was appointed to preach the farewell sermon on Monday, but in consequence of his indisposition, brother Thomas preached in his stead. Brother Dunlop and I rode together to Athlone, doing all the good we could in our way; and on the evening of the 14th ult. we distributed several hand-bills, giving publicity to the preaching, which drew a large assembly of persons to hear me in the evening. At his request I formed a few persons into a church at Athlone, and preached the next morning at eight o'clock, and was peculiarly delighted to see so many respectable persons. Here I took my farewell of my beloved brother that morning, and preached at List, near Ferbane, that evening. When I arrived at Ferbane, after preaching, I asked our little Catholic convert a question; "Margaret, do you continue to pray to the Almighty when alone for his blessing?" She replied in the affirmative. "Do you pray to the Virgin Mary on those occasions?" To which she replied, "That is all over with me." "But, my dear Margaret, can you inform me why that is all over with you?" She then said, "Sir, there is but one Mediator between God and men, the man Christ Jesus?" I asked her, "Would you be afraid to own Christ before men?" She then wept, and said, "No, Sir, I have forfeited the affection of my mother and friends for ever for him, nor should I be ashamed to be publicly baptized in his name." "But would you consider that act of obedience to Christ any part of your salvation?" She said, "Sir, I place my hopes of salvation in the death of Christ alone."

Saturday the 16th, preached at Ferbane, and likewise twice on the Lord's-day; and commemorated the death of the Redeemer with the members. The next week bent my course towards my own place, where I preached on Friday the 22d; but at nine o'clock at night I was alarmed by a person knocking at the door, bringing a letter from a friend, to inform me of the death of my ever-to-be lamented brother Dunlop; I left him in his usual health and good spirits only eight days before! He went to bed on the night of the 22d of June, left word to be called at six o'clock in the morning, as he purposed to go to hear a sermon, but was found dead in his bed!

Saturday the 24th, I saw his remains laid in the grave; many made great lamentations—of all descriptions and classes and denominations of people. I informed them that on the 3d of July I would improve his death; but my grief was so entire at that moment, I could do nothing.

Sunday the 24th, rode about twelve miles, and preached at Toome at eleven o'clock: preached also at four o'clock, and rode that evening about eight miles to Killaskoe.

Monday the 5th, rode twelve miles before breakfast; made an appointment to preach at STROKESTOWN, and then rode to Carrick-on-Shannon, where I preached in the evening. The next morning I and a few friends pursued our course to Boyle, preached in the Session-house in the evening, and was remarkably well attended.

Wednesday, 27, preached at a place called Arronee, near to Lord Lorton's demesne, and had a very respectable auditory.

Thursday, 28, preached at Longford; and Friday the 29th inspected the school there. I found the children present 73, on the list 90; and 15 of the children repeated twenty-one chapters, committed to memory from the 18th of May to the 29th instant. I then rode seven miles to Kenagh, and inspected the school there. I found 39 children in the school, on the list 56, and twenty-nine chapters were committed by nine children, from the 18th of May to the 29th instant. I preached in the evening as usual, was well attended, and had a profitable time.

Saturday the 30th, inspected the Toom-school, found present 58 children; on the list 75; there were committed forty-eight chapters by nine children, from the 19th of May to the 30th instant. After the inspection of the school, rode about twenty miles to my own cottage, and on Lord's-day the 1st of July, preached at Rahue. My time was fully occupied in my own neighbourhood during that week, and on the Saturday I went to Athlone, to preach the funeral sermon of my lamented friend and brother Dunlop. In the evening of the Lord's-day I preached it to a large and respectful auditory, in the Methodist Meeting-house, as Mr. Walker was so kind as to offer it to me for that purpose. In the course of my life I never knew the death of any individual so much lamented by all denominations of people. Monday, I preached in C——, where a young man proposed himself for baptism, who I expect will be a credit to his profession. I must pay close attention to Athlone: I think something permament will be done there.

From a Reader of the Irish Testament.

Mountain River, July 18, 1821.

REV. SIR,

THE kingdom of divine truth is spreading notwithstanding the great opposition it has met with. The Sun of righteousness is rising, and with his powerful influence is driving away the thick cloud of popish superstition, which, alas, has so long prevailed over the poor inhabitants of Ireland. But it may be now considered that we are arrived at that period that many are running to and fro, and knowledge is increasing.

A very singular occurrence has taken place in this vicinity lately. A poor man, when dying, sent his son for the parish priest, that he might anoint him; the priest refused until he should be paid; but there was no money: the young man said, that he would bind himself by oath that he would pay it on a certain day, but that did not satisfy him; he then refused his note, and the man died without that rite, which they are taught to believe is necessary for the salvation of the soul. The young man declares he will never again bend his knee to a priest.

Another circumstance worthy of notice is: the priest takes a tour twice a year through his parish to hear confessions, and to gather his salary from the parishioners. Where he stops the family are at great expense. He gave notice at chapel that he would be with a certain family on such a day: they having had timely notice to clean the barn, wherein they left only an empty table and chair, they locked their door, and went to work. The priest came, but finding them all absent, he walked off, and troubled them no more. I hope the time is not far distant when the scripture shall be fulfilled, "they shall buy of their merchandise no more."

On the 12th instant, as I read and explained much, pointing out the difference between the law and the gospel, a Mr. S. said, that the subject was so plain, that the weakest capacity could comprehend it. "Oh!" said a woman, "I am more than forty years old, and never heard any thing respecting the salvation of my soul until now. I regularly attended my place of worship, but never heard any thing but Latin, which proved unprofitable to me." Well it might be said, "To them which sat in the region and shadow of death, light is sprung up."

From Mr. William Moore, an Irish Reader.

Ballinacarrow, July 18, 1821.

REV. SIR,

I dated my last from near E. at which part of the country I remained three weeks. This is, therefore, the most interesting journal I ever sent; or perhaps ever will: as I see more and more of the infinite purposes of God, though secret,

and often unexpectedly fulfilled, which will appear by the sequel. It was providentially that I remained in that neighbourhood a few days longer than I expected. A very outrageous man railed against R. M. but particularly against me, and dared us to meet him at any place, and that he would publicly confute us, and show to the world the falsity and deception of our profession. The Sabbath following was the appointed day, though very much against my wish, as I considered it would tend to railery rather than edification: but the Lord has his own means when and where he pleases. The rumour spread through the neighbourhood. In consequence of which numbers assembled of all persuasions, and amongst others a young collegian, who had spent three years in Maynooth College; and in this instance the whole is summed up in the example of Paul, who from a persecutor became a preacher. We met at eleven o'clock; but the man who gave the challenge did not come. I commenced reading, and had been conversing for an hour, at which time the priest came in. He asked, Was the man that was the cause of the meeting come? Being told he was not, he desired us to send for him. I said, I thought we had better not, as we had according to appointment attended: but I was overruled, and all agreed to send for him—send they did, but he would not appear: in consequence many were disappointed that came for no other purpose than the hopes of witnessing a great contest. The priest sat opposite to me, and after a long silence I addressed the priest, and told him our employment was to read the scriptures, and to give an explanation either in English or Irish. He mildly said, he did not wish to interrupt us, and bid me go on; accordingly I proceeded. He twice asked a question, which, on my answering, he seemed satisfied, and paid the greatest attention. I thought he was reserving himself to break out when I should stop; but on the contrary, he discovered the meekness of the lamb. A little before our parting a man spoke out and said, That the following Thursday was a holyday, and if I would go to a mountain village to read for them, they would be thankful. I said, I would, if only one would come. He said there would be many. I went, and many meekly and humbly paid attention. At length one man asked me, When the first mass was said? I said, I did not know, but I could plainly show what was said against it, and opened 1 Cor. xiv. and read the chapter, showing the apostle's reasoning; when the priest, to my surprise, came in. At which I was startled, on account of the passage in question, not giving any further explanation, lest it might irritate him. But the Lord has his own ways. We all sat silent for a considerable time: in the whole company there was not one word said; at length, "Sir," said I, "as is usual, I was reading, and there was a question proposed, 'When was the first mass said?' I answered, I did not know, but I could plainly show what was said against it." I then in *Irish* read the chapter, and in making my remarks I said, "If the gentleman present spoke in Greek or Latin to me, that he might as well *speak to the air;* and if I spoke in English to many then present it was just the same:" to which every individual agreed. "And," said I, "to conduct worship in an unknown tongue, is a distinguished mark of *antichrist.*" Said the priest, "You should show *who* antichrist is." "There is nothing more plain nor more easy done; two words will do it, and the two words are, *His Holiness.* Whatsoever being takes to himself that title, of any of the *human* race, is antichrist." But lest there should be any doubt, I opened 2 Thess. *For he as God sitteth in the temple of God,* &c. Said I, "I only ask, When any of yourselves are contending with us, do ye not bring literally these passages to prove the Pope's power, holiness, and authority: but that antichrist should be understood in every sense. St. John says, there were *many* antichrists in his day, though he points to this *man of sin* particularly: yet every individual influenced by the same spirit of opposition to the gospel, is antichrist." But most astonishing, the priest paused and answered not one word, which astonished all present. After the people had separated, he told me, he wished a private conversation with me. This we had. I marked many passages for him. He continued sixteen days, reading the New Testament. His memory is so strong, any thing he once reads is committed to memory. In consequence of the distance which he lived from the places where I was, I have not seen him since: but after my departure, to my great surprise, he sent a letter, post paid, to me, containing two full sheets, which clearly shows the truly convinced and converted man. There have been some copies requested of me.* It is an event which I never ex-

* The original letter is in the possession of the Secretary, and will probably be printed in some future number of the Chronicle. There is good reason to hope, from the sentiments it contains, and the spirit it breathes, that his mind is truly

pected to witness; and I am uneasy until I have the happiness of one more day's conversation with him. There are many things more I have to omit; which is the case in every journal, as every month brings some joyful event. Fully convinced that our prayers are heard and answered, even beyond expectation.

From a Sabbath Reader.

July 19, 1821.

I AM glad to inform you, that in my neighbourhood and in the vicinity of E. God is manifesting his power in the conversion of sinners, and giving such a blessing to his word, as gives sinners to see the sacred volume alone is calculated to show them the true character of the Messiah Christ Jesus, and also the need they have of that Saviour who deigned to come into this lower world with a balm and a cure for their guilty and wounded souls.

Since my last letter, I have been every Sabbath day and every convenient hour, employed in the service of the Society, using all my weak endeavours to promote their object, by reading the instructive words of my English and Irish Testaments to my poor fellow sinners; and glad I am to mention, that many have eyes to see and ears to hear. Some in this country, at this present time, are deeply convinced of their depravity and their inability of doing good; and some are like the man who saw men like trees walking, and others are desiring the sincere milk of that word, which makes them greatly rejoice for the consolation of being delivered from the gulf of destruction, and believing their salvation to be finally effected by the one atonement offered on Mount Calvary for their sins.

A family in this neighbourhood, of the name of S. consisting of a widow woman and her three sons, are truly a wonder in the world, especially the conversion of two of her sons: they had been reared up in the grossest darkness of popery, and had not one glimpse of the light of truth, nor any one to show them the way of peace, until Providence sent a Testament into their hands, by the Society; and a night free school was established in their neighbourhood, where they had the privilege of reading and hearing the scriptures read; this instruction has taken such effect on them as shows that they are changed from nature to grace, and from the power of Satan to God. They are not putting the candle of that religion which they have received under a bushel, but are earnestly proving from the scriptures to their neighbours, that there is no other way to obtain everlasting rest but that one way, Christ Jesus; and many are adhering to them, and learning from them to read the word of God.

A rich lady and her four daughters, wife to a magistrate in my neighbourhood, applied to me some time ago to visit them morning and evening, in order to instruct them to read the Irish Testament. I had not been many days with them before they had a tolerable knowledge of that language, and were tolerably good Irish readers, and moreover I rejoiced to see their understanding much enlightened in the way of salvation by Christ Jesus. Many other circumstances of this nature have taken place, which, I hope, will be pleasing to you in hearing by my next letter.

From the Rev. C. T. Keene.

Cork, July 1, 1821.

IT appears from Mr. Keene's journal, that good is doing in several of the Schools in the South of Ireland. Of the School at Inch he says, "There are 106 children on the list: I found 80 present, of whom 30 were in the Testament class; 18 reading the first spelling-book; and 22 in the second: those in the first class write, and many of them well, and some of them have made a good proficiency in arithmetic."

Speaking of the Schools in Newson's Town, he states, "I may mention one instance with which I was much gratified, that of a little ragged creature, about five years old, reading the Testament with much ease and fluency: certainly in that respect a second Timothy, of whom the apostle said, that 'from a *babe* thou hast known the holy scriptures, &c.'

'Our most important are our *earliest* years.'"

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enlightened, and that he will ultimately become a preacher of the pure gospel of Christ. Oh, that he may become a LUTHER among his superstitious countrymen!

Missionary Herald.

N.B. Remittances for the Treasurer of the Baptist Missionary Society may be addressed, "Benjamin Shaw, Esq. 9, Wardrobe-Place, Doctors' Commons, London."

BAPTIST MISSION.

Home Proceedings.

COLLECTIONS FOR THE MISSION.

In the course of the last month, our brethren Hoby of London, and Gray of Chipping Norton, have visited Lincolnshire and the eastern part of Yorkshire, on behalf of the Society. They speak in warm terms of the kindness shown them by the ministers and churches of our own denomination, and of the affectionate readiness with which they were admitted into the pulpits of our Independent, Methodist, and General Baptist friends. Several clergymen, too, with whom they had private interviews, received them with the greatest cordiality, and expressed their high approbation of the object and proceedings of the Society. While our friends were at Hull, a Special Missionary Prayer-meeting was held at George-street Chapel, in which several ministers of different denominations took a part, and which was found to be a season of spiritual refreshment by many. Sermons were preached, in the course of this journey, at Oakham, Louth, Partney, Gainsborough, Boston, Lincoln, Collingham, Sutton on Trent, Hull, Cottingham, Bishop-Burton, Beverley, Driffield, Kilham, Hunmanby, Sheffield, Bridlington, and Scarborough. The collections amounted to about £280.

The Cornwall Auxiliary Society have availed themselves, at their annual meeting, of the kind assistance of Mr. Winterbotham, who was supplying the church at the Square, Plymouth Dock; where, also, and at the other churches in those towns, the cause of the Society has been pleaded by the same zealous friend. Mr. Edmonds of Cambridge has visited the extensive district connected with the Auxiliary Society of Newcastle-upon-Tyne; and the York and Lancashire Assistant Society have held their Anniversary at Bradford; but no particulars of these respective services have as yet reached us.

SERAMPORE COLLEGE.

The following Donations for this object have been received in the course of the last month.

	£	s.	d.
Anthony Thorp, Esq. York ...	10	0	0
Wm. Comer, Esq. Liverpool..	5	0	0
William Hope, Esq. Ditto...	10	10	0
Samuel Hope, Esq. Ditto...	10	10	0
Mr. Wm. Hope, Jun. Ditto...	3	3	0
Messrs. R. Jones & Sons, Ditto	10	10	0
Mr. William Rushton, Ditto..	2	2	0
James Heyworth, Esq. Ditto	1	1	0
Ormerod Heyworth, Esq. Do.	1	1	0
Collection at Otley, by Mr. M'Turk and Miss Weir...	2	7	1
Rev. James Hoby, London...	5	5	0

MISSIONARY MEETING, SOMERSET.

On Wednesday, July 25, the Auxiliary Missionary Society for part of the Western District held their Second Meeting at Wellington, Somerset. The service commenced at eleven. The devotional parts were conducted with great solemnity and feeling in favour of the immediate object of Missionary exertions by Mr. Viney of Bridgewater and Mr. Burchell. A most excellent sermon, and admirably adapted to the occasion, was then delivered by Mr. Winterbotham, founded on John xvii. 15. "*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.*" The wisdom and benevolence of this important request, were unfolded with great strength of argument from the ends to be obtained by the continuance of good men in this life, and from the means usually adopted by the Deity, in the execution of his purposes, which the preacher successfully applied to the necessity of Missionary efforts. At the close of the sermon, Mr. Kilpin rose, and with great animation addressed the meeting on behalf of the heathen, whose humiliating situation he affectionately urged, as the most powerful of motives to increased and strenuous exertion, the practicability of which he demonstrated by the relation of some interesting facts. Mr. Winterbotham concluded with prayer.

The evening services, which commenced at six, were introduced by Mr. Cross, student, who read the scriptures and prayed. A peculiarly appropriate and impressive discourse, was then delivered by Dr. Ryland, from Isaiah ix. 2. "*The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.*" An affecting appeal was made through the medium of this sermon, to the benevolent feelings of an enlightened public on behalf of "the people walking in darkness," whose spiritual maladies were strikingly described, and the entire impracticability of their obtaining relief demonstrated, independent of that "Gospel which brought life and immortality to light." This statement was ably supported from the past and the present state of the heathen world, particularly from the immolations and self-tortures practised in Indostan. The efficacy and adaptation of the gospel to remove this moral gloom, to change the character of the most desperate and degraded members of society, were clearly proved from its triumphs on the day of Pentecost, at the Reformation, and in the present day. Mr. Gardiner (Independent) closed the services, by a solemn and truly appropriate prayer.

In withdrawing from these scenes of mental enjoyment, it is a grateful task to record the unanimity, zeal, and liberality manifested by the friends of the Redeemer on this occasion. The cause of the Mediator became the visible point of attraction, where the shade of party distinctions was absorbed in the splendour of Christian charity: to extend its interests and aid in the support required to ensure its conquests, were, we hope, deeply felt as the indispensable duty of those "upon whom the light hath shined." Cherished by the promises of truth, faith unfolded to our hopes the happy period, when the moral waste would no longer lie uncultivated, when the habitable places of the earth would cease to be distinguished as seats of cruelty, and when the "incorruptible seed" would vegetate and bloom in all the beauty of moral verdure for ever and ever. Whilst every heart yielded to the impression, that the time is rapidly advancing when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," every voice appeared to respond to the accents of hope, saying, "Amen. Even so, come, Lord Jesus." J. S.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Mr. Burls, dated

Serampore, January 3, 1821.

Through Divine mercy I am as well as I ever was in my life. I trust the cause of our Lord is still gaining ground in this country. We are seldom a month without some being added to the church by baptism. I regret to say, that, as you will see by the Report lately sent to England,* we have been obliged to re-

* The Seventh Memoir of the Translations, a most important document, which we earnestly recommend to the perusal of all who feel interested in the stupendous undertaking in which the venerable writer and his coadjutors have been so long engaged. Surely British Christians will not allow their posterity to have to say, while narrating the unparalleled achievements of Dr. Carey in Oriental Translations, "More he could, and would have done, but he solicited in vain for the requisite pecuniary support!" *Editor.*

finquish several of the versions of the Bible at present, for want of funds. To me this is a very distressing thing; but I trust God will appear and find ways and means by which that very, very important work may be carried on to its completion.

CALCUTTA.

In a letter lately received by Mr. Dyer from Mr. Yates, dated December 6, 1820, after mentioning with deep regret, the ravages which had been lately made by death in the removal of Mr. Hampson, a Missionary from the London Society; Mr. Ellerton of Malda, who, though not a Missionary, had rendered much service to the cause of the Redeemer in India; Mr. Peacock and Mrs. Johns, who were immediately in connexion with themselves—he proceeds:

"This week we have had our Missionary Association; we have had two sermons in English, two in Bengalee, and two Conference Meetings, one public and the other private. Our congregations, both Native and European, were tolerably good: I trust that the Divine presence was in the midst of us, and that these meetings will be blessed to the good of many. Rather more than a month ago, brother Pearce and myself went up the river as far as Berhampore, where we had the pleasure of seeing our brother Sutton; we preached at the villages on our way up, and were heard with great attention at several places by a considerable number of people. Brother Pearce is now living with us at Boitakhanch, while their house on the Circular road is repairing, and a place fitting up for a printing-office.

"We have lately invited Mr. Statham to join us in our Missionary work, subject to such regulations as you have before sent us out, and you may expect soon after this to receive from us an official letter on the subject. He has since had an invitation from the people at Howrah on the opposite side of the river, to preach to them regularly, and this will enable us to do what will be equivalent to forming another station."

The letter referred to, in the above extract, has not yet arrived; but another, from Mr. Statham himself, has come to hand, containing a full account of his previous history, extracts from which, we doubt not, will be gratifying to our readers.

"I was born at Amersham, in the county of Bucks, on the 14th of March, 1791, at which place my parents (if spared,) now reside; my dear mother is a member of the Baptist church under the pastoral care of the Rev. J. Cooper. In passing over the days of my infancy, I must declare that I have abundant reason to bless the Father of all mercies, that I was placed at a seminary, the conductor of which feared God, and endeavoured to train up the youth committed to his care, not only so as to fit them for the social duties of this life, but also to lead their tender minds to a knowledge of things pertaining to salvation. Beneath his paternal solicitude I received such impressions of mind as never could be eradicated or shaken off during my aftercourse of sin and folly. Often have I been restrained from rushing into sin, by the recollection of some salutary lesson I there learned. After I left school, I was apprenticed to a pious tradesman, to learn the business of a linen draper and wool merchant; here also I enjoyed the privilege of attending the preaching of the Gospel, and have reason gratefully to acknowledge the kind concern my respected master ever manifested for my eternal welfare. When out of my time I went to —, to reside as assistant to a linen-draper there, and during that time formed an attachment to my present beloved wife. Soon after this, at the commencement of the year 1814, I entered into business at ——— as linen-draper, lace and wool merchant, and shortly after married. I carried on an extensive concern there for some time, but in consequence of some severe losses I experienced, and the sudden depression in value of both lace and wool, of which articles I had a large stock on hand, I was obliged to relinquish business and come up to London, where I again started, as auctioneer, appraiser, and house-agent. For a length of time preceding this, I had engaged in the pursuit of worldly pleasures, and entirely neglected the means of grace. I was hastening with rapid strides down the broad road that leads to destruction; having formed an intimacy with several young men of dissipated habits, and relinquishing the society of my beloved wife, to spend my time with them in every

vain and foolish amusement. Often did my dear wife remonstrate with me on the impropriety of my conduct, in the most tender and affectionate manner, and as often did I resolve to amend my course of life—but alas, vain resolve! again I returned to my old associates, and forgot all resolutions, reproofs, and every thing else of a moral nature. Yet I could never enter into sin with that avidity and delight my companions did. Full oft did the precepts of my tender mother, and affectionate tutor, rush across my mind, and vibrate in my ears: dreadful were my feelings, and in order to drown them and hush the cries of conscience, I sinned the more. In consequence of thus neglecting business, and my disregard of all economy, I again became embarrassed; so that after I had satisfied the claims made upon me, I had little left. It was at this juncture my dear wife went down to ——— to spend a week or two with her relatives. In the interim, my mind having become irritated at the delay occasioned in the settlement of the affairs of my wife's father deceased, and by the base ingratitude of those whom before I had considered my friends, and also touched with a feeling of remorse at the way in which I treated my beloved wife, and the trouble I had brought on my dear parents, I came to the strange resolution of banishing myself from my native land. Actuated by the impulse of the moment, I hurried down to Chatham, and enlisted into the service of the Honourable East India Company. A detachment of recruits was about to sail for Bengal; with a great deal of trouble and expense I prevailed on one whose name was entered on the embarkation list, (with the permission of the commanding-officer,) to exchange situations with me. Thus without any time afforded for reflection, I embarked the next day on board the ship Fame, Capt. Remmington, and sailed for Calcutta. I wrote to my wife, and told her I had obtained a situation to go a voyage, without disclosing the real situation I was placed in, and led her to conclude our separation would be of short duration. I soon became disgusted with the horrid oaths and imprecations of my companions, most of them being of the lowest and vilest description: and having now no means of drowning reflection, my past life, with all its sins and follies, came before me in dreadful array. I tried very hard to persuade myself that all would be right at last, and that if I continued to abstain from those open sins I had before indulged in, I should eventually be happy;—but I cried peace, when there was no peace—all within was confusion, horror, and dismay. It was now that I was to experience those convictions of sin which were as the dividing asunder of soul and spirit. Secluding myself from my companions, who were so disgusting to me, I employed my time when off duty in reading. The Bible, so long neglected, was again perused. One Sabbath morning, whilst reading the 10th chapter of Hebrews, the 31st verse was applied with such force to my mind that I could not proceed; 'It is a fearful thing to fall into the hands of the living God,' echoed in my heart. I laid by the Bible, and took a Magazine, but all in vain; still in every page I read the same words. I became dreadfully alarmed, and for nights together, when off duty, in my hammock, passed the night in tears and prayer. The Bible became my constant study, yet I could find no peace of conscience; I viewed myself as one who had been highly favoured with the instruction of pious friends and tutors, and the preaching of the glorious gospel of Jesus, and yet had despised them all. Surely, thought I, a wretch like me can never find mercy!—I had no person on board to whom I could communicate my feelings, and thus became almost plunged in total despair. In this state of mind I landed at Fort William, and immediately made inquiry for those who loved and served the Lord their God, that I might converse with them. Several of the brethren in the 21st Regiment of Light Dragoons were quartered in the same barrack with me; I went with them to hear our brother Lawson, who statedly laboured amongst them in the Fort. Beneath his ministry I felt the power of divine grace, and was enabled to behold the Lamb of God who taketh away the sins of the world, and by faith to lay hold of the hope set before me in the gospel. Shortly after this, I proceeded up the country, to Dinapore, close to Digah, the station occupied by brethren Moore and Rowe. Here I made a public profession of my faith in, and love to Christ, and was baptized by brother Rowe, and admitted into Church-fellowship. Were I to enumerate all the kindness shown to me by these brethren, I must write a volume: suffice it to say, that being often in their company, I enjoyed all the pleasures of religion. In process of time, I was called to exercise my talents by preaching, and shortly after, by the unanimous voice of the church in the Hon. Company's European Regiment, called to the pastoral office, in conjunction with brother J. Smith. We now, by proper application to the commanding-officer, &c. introduced preaching into the hospital, and this proved the

most interesting part of our duty. Just after we had obtained this privilege, I was summoned down to Calcutta, to sign certain documents relative to the estate of my deceased father-in-law. In my journey down the river, it was my happiness to receive much christian love and affection from the different brethren, on whom I called. At Berhampore I preached three times, and on my arrival at Calcutta I was also engaged in the delightful work, in the prosecution of which it was my felicity to become acquainted with the brethren of the Mission, and after having received various and affectionate proofs of their kind regard, I experienced a still greater in the invitation to join them in Missionary labours."

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated

Digah, Jan. 4, 1821.

Alas! your kind wishes respecting brother Stewart will never be realized. "He shall return no more to his house, neither shall his place know him any more." He died at Buxar on the 28th of October last. When he left us I did not expect to see him again in the flesh; and I should have objected to his leaving home, had he not been exceedingly anxious to accept a kind invitation from brother Edwards, of Buxar, hoping a change of air would be beneficial to his health. I have not yet heard many particulars relative to his death. Brother Edwards writes me as follows: "Since he has lived with me his whole conversation has been heavenward. In the evening before he died we read a chapter in the Hindoostanee together. His conversation ran much on the joy we should experience in heaven, and when thus talking his eyes shone with delight, so as to attract our particular attention. At the time we did not think him so near entering into glory. The next morning he spoke to me when I was going out, and on my arrival at home, which was in about half an hour, I found him speechless, which continued till he left us to join the spirits of the just made perfect, of whom we had been talking over night." Brother Smith, pastor of the church in the Honourable Company's European regiment, who was at Buxar a few days after his death, writes thus on the subject: "Brother Stewart's death appears to have been rather sudden, without a struggle or a groan. Brother and sister Edwards say, they shall never forget his example, his patience, his resignation, and his love to the cause of Christ. They seem to be much affected; they say, more than ever they were affected before." He had made considerable progress in the Hindoostanee language, and evidently had his heart set upon doing good to the natives around. We had formed some Missionary plans, which were to have been executed during the present vacation, but the wise Disposer of all events has seen fit to frustrate our designs. I feel the loss, but I am persuaded my loss is his gain.

Please to present our warmest thanks to the kind friends at Lyme, who have so generously supplied us with pecuniary means to enable Mrs. Rowe more efficiently to prosecute the object of native female education. They will, no doubt, follow these means with their earnest prayers, and I hope time will prove that they have not bestowed their silver and their gold in vain. It appears to be the wish of some of those friends that we should have a girls' school, denominated "Lyme School." It is our desire to meet their wishes in every possible way, and we should long ago have done this, could we have established a girls' schools sufficiently large and settled, but this has not been the case. The object is new, and consequently creates many suspicions, besides that of its having to combat with so many deep-rooted prejudices. I hope, however, perseverance, under the divine blessing, will conquer these, and that we shall ere long see things in a more encouraging state. I am persuaded my present communications will lead you to form the same opinion. The girls' school, under the care of a native school-mistress, respecting which I wrote you in my last, has been broken up. I believe the principal causes of this were, Charlotte's not being able to give so much time to it as was necessary, in consequence of which the mistress became negligent; and a number of foolish reports having been circulated, by some evil disposed persons, relative to her motives. According to their account of the business, as soon as the girls had received a competent education, they were to be kidnapped, tied up in bags, and shipped for England! The girls fled as if a bagh (a tiger) had been pursuing them. After this disaster, Charlotte's resource was that of encouraging the master of her boys' school to instruct girls as well as boys. By this means a great deal of the novelty attached to a native school *mistress* was taken away, and we find this method of pursuing the object to answer much better

than the former. We are adopting the same plan in several other schools, and think it will succeed beyond our expectations. We have thought the establishment of a school on this plan would meet the approbation of our Lyme friends, and in October last we put our native school at Daoodpore, a populous village on the banks of the Ganges, about two miles above Digah, on this foundation, and have given it the name of "Lyme School." This school now contains about forty boys and four girls. The man of whom we rent the school-room is building a separate apartment for the girls, for which he is to receive extra rent. He and the school-master confidently affirm, that when this apartment is ready, many more females will come for instruction. Charlotte is writing to Lyme, I shall not therefore enlarge on this subject. We have, of course, adopted this plan conditionally. Should it meet the approbation of our friends, we shall continue it; but if not, we shall discontinue it, and follow any other they may direct. We shall feel much pleasure in sending a regular account of the progress of the school.

In a former letter I think I mentioned a lala (native school-master), who was clever in his profession, but violently opposed to native female education. When brother Richards, of Benares, was here, on his way to Serampore, we went to visit this man's school. On our arrival a number of natives flocked around us, and after asking a few complimentary questions respecting their occupations, health, places of abode, &c. &c. we desired them to sit down. The school-master brought out his charpoy (the cot on which he sleeps) and we seated ourselves in the midst of them. We then commenced a conversation on the advantages of learning. In this group there were four natives who took an active part in the subject of conversation. I do not know the names of all of them, but for distinction sake we will call them, going from left to right, *Ramhurry* (a hindoo), *Lal Mahomet* (a mussulman), *Seeb Narion* (a hindoo, and owner of the school-room), and *Lala* (the school-master). We asked Lal Mahomet if it were not the Muharram, to which he replied, "Yes." "Do you know who Hasan and Husain were?" said brother *Richards*. *Lal Mahomet:* "I have never read any account of them myself, and therefore I cannot answer you." *Richards:* "Do you not know that it is a great sin to make these taziya," (a representation of the tomb of Hasan and Husain, which is carried about in procession at the Muharrum,) "and to sing hymns respecting them?" *Lal Mahomet:* "Yes." *Richards:* "Why do you follow them?" *Lal Mahomet:* "Because others do it. There is a learned Mussulman in this neighbourhood who thinks it wrong to visit these processions, and to avoid them keeps himself at home during the ten days, and from him I have heard that what you say is right." Here the conversation was interrupted by the coming of *Seeb Narion*. I asked him to sit down and take a part in our conversation. He then seated himself between the mussulman and school-master. I then asked him if he had thought any more respecting the female school I wished him to commence in his village. He said, he had not succeeded. *Richards*, to Seeb Narion: "What is the reason you have such an aversion to teaching girls?" *Seeb Narion*: "In this part of the country such a thing has never been done." *Richards*, to the Mussulman: "Don't you know that up the country the women in the Zunana" (female apartments) "read, write, and perform their worship, as well as the men do in the Murdana" (male apartments)? To which he replied, "Yes, the females up the country are learned; they even give instructions to their male relatives." *Richards*, to Seeb Narion: "Well, I hope you are now convinced of the truth of what I said relative to the learning of females up the country? If you were to educate your daughters there would not be so much sin committed among them as there is now. It is through their ignorance that so much murder is committed among them, both with respect to themselves and their offspring." Here *Ramhurry* interrupted, by exclaiming in an elevated tone: "Indeed, this is very true; they are often creating disputes among the men, and among themselves." Then, addressing himself to Seeb Narion: "Why do you not exert yourself to set up a school for girls? By it you would be doing much good. What Sahib has been saying is very true." *Seeb Narion* replied: "What you and Sahib say is very right, but there is a report that all girls that are educated will be sent to England." *Richards* observed: "If it were the wish of government to do any thing of this kind, they could do it by force, and you could not prevent it; but you know they have no such intention, and we can do nothing without their permission." *All* exclaimed, "True, true words." I then said to Seeb Narion: "If you will erect a school-room for girls in a private place, behind that for boys, I will rent it of you for that purpose." *Seeb Narion* replied: "Let us first succeed in getting a few girls, and then we can soon erect a school-room." *Ramhurry*, ad-

dressing me, said: "People are convinced that learning is good for females, but no one will agree to send his daughters, because it is contrary to the custom of this country. You may try to get a few, and instruct them for three or four months. When people see that no evil arises from it, they will be induced to send others." *Richards* replied: "Three or four of you make up your minds at once, and in defiance of others, send your daughters to be educated. Many will speak against it, but since it is a good thing, you should shut your ears. If you set the example, others will follow it." *Seeb Narion*, jogging Lala with his elbow, said: "Speak, and answer what has been said." To this *Lala* replied: "What can I say? See you to it." *Ramhurry* then called out: "The Sahib says, very good. Why do you not do it?" *Seeb Narion* answered: "I am willing if others will do it." *Richards*: "If you are willing, set the example." *Seeb Narion*, turning to the Mussulman: "What can you say now?" adding, "we will get some neighbours together and talk about it, and give Sahib an answer." We then took leave, but some of them followed us a little way in conversation.

The above-mentioned Lala has at last condescended to instruct females. He and his son have charge of two of our native schools, and they have about *forty* boys in *each* of them. In one of these schools, which is established at great Digah, he has *eight* girls. Charlotte is this moment returned from a visit to this school, and I will take down her account of the visit for you. "Most of the girls in this school had never been so near a Beebee Sahib before, and were much terrified. One little girl was so much so, that it required all the solaces of her grandmother to pacify her. I gave her a trifle to get some sweetmeats, which being sent for, made her easy again. The girls sat in the sun-shine, parted from the boys by a mat partition. The grandmothers, mothers, aunts, &c. &c. of the girls flocked together on the other side of a low mud wall. The Lala provided me with a seat, and one of my bearers held a large umbrella over me. I then heard them, one by one, repeat the letters of the alphabet, which were written before each of them, with chalk, upon the ground, made smooth and hard for the purpose. I had to give much praise to the girls, especially to those who had come from a village a mile from that in which the school is kept, to be instructed. The Lala then brought a boy to me, to read in the New Testament. Finding he met with some difficulty in pronouncing some long names, I gave him the Hindee Spelling-book to read in, which being easy, and containing juvenile stories adapted to this country, pleased all parties. I promised to supply them with these books when they arrive from Calcutta. The day growing warm, made me think of returning. Having seated myself in the Tonjon to depart, I noticed among the boys two young men, who appeared to be learning the Nagree alphabet. I inquired if they were learning to read. The Lala replied in the affirmative. To prevent their feeling ashamed, I observed, that in my country, old people come to school to learn to read, who had not had the opportunity of learning when young. The Lala then informed me that one of them was a Christian. I asked, 'What sort of a Christian?' A third person urged the young man to define his belief. He said he was a Roman Catholic. The Lala said, he was like a Hindoo. 'Why,' said I, 'because he worships the image and picture of Jesus, and the Virgin Mary?' 'Yes,' replied the Lala. 'I told him the Holy Book did not teach that.' 'But,' said the young man, 'my Padree does so, and teaches me to do so.' 'If your Padree would read the Holy Book to you, (said I,) you would see that both he and you were wrong.' 'He reads in the Latin language,' said the young man, 'and I do not understand him.' 'Then' said I, 'you ought to read the Bible, and judge for yourself. You would then see that God has forbidden us to worship him in any visible form. No man can approach God but by Jesus Christ; he is the only medium of access.' I told him the Virgin Mary was a sinner, and stood in need of that salvation which her Son Jesus came to bestow upon a guilty world. I endeavoured to convince them that Jesus was God, though clothed in flesh, by being born of a woman. The Lala observed, that 'seed sown in the earth, springs up in its own kind again, and men eat it, but they do not eat the earth:' meaning, that Mary was not to be worshipped because she gave birth to the Son of God."

There are eight girls in another of our boys' schools, and the zemindar of the village has promised to send his daughters, as soon as a proper place is provided for the reception of girls. He gives the school-room rent free, and has offered a piece of ground for an apartment for girls. In all our schools, we have now about 280 boys, and 27 girls, and one woman, under instruction. We shall need pecuniary aid.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from July 14, to August 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Colchester, Auxiliary Society, by Mr. Patmore, Treasurer	10	0	0
——— Collections and Subscriptions, by Rev. John Dyer	38	0	6
Bluntisham, Remainder of the Produce of a Tract, by Rev. S. Green	1	8	8
Isle of Wight, Contributions, by Rev. John Saffery	65	12	6
York and Lancashire Auxiliary Society, by William Hope, Esq.	201	1	6
Barnoldswick, Collection, by Rev. J. Mann	6	16	6
Cambridge, Auxiliary Society, by Edward Randall, Esq.	80	0	0
Loughton, Auxiliary Society, by Rev. Samuel Brawn	6	12	6
Accrington, Subscriptions and Collection, by Mr. Kenyon	16	1	0
Dunfermline, Missionary Society, by Mr. Dewar	12	0	0
Journey of Messrs. Gray and Hoby into Yorkshire, &c.			
Collected at Sheffield	9 11 6		
Oakham	5 13 3		
Scarborough	47 6 7		
Bridlington	17 2 9		
Hull £84 17 2			
Additional Donation 5 5 0			
	90 2 2		
Cottingham	9 2 2		
Bishop Burton	5 8 0		
Beverley	13 1 3½		
Derby	5 0 0		
Collingham and Sutton on Trent	20 0 0		
Boston	9 10 10½		
Lincoln	26 4 3		
Partney	1 10 0		
Louth	2 10 9		
Gainsborough	8 14 3		
Driffield	4 10 0		
Kilham	1 11 0		
Hunmanby	2 3 0		
	279	1	10
Joseph Wilson, Esq. Milk-street, by J. B. Wilson, Esq. Donation	20	0	0

FOR FEMALE EDUCATION.

Montrose, Friends in, by Rev. John Marshall	1	15	0			
——— Sabbath-school Children, by Ditto	0	15	0			
				2	10	0

N.B. A sum of £33 18s. 3d. was paid, on account of the Society, into the Banking-house of Sir John Perring and Co. on 30th July, but as no memorandum was given of the parties by whom it was contributed, it is particularly requested that the particulars may be sent, without delay, to the Secretary, 9, Wardrobe-place, Doctors'-commons.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.